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"The Peculiar Institution."

From the Liberty Press.

INTERESTING ESCAPE OF FUGITIVES.

The following is in substance what actually took place lately on our western waters, and is in the main taken from a verbal narrative given in public by Alvan Stewart.

In the spring of 1844, seven slaves, from different plantations in one of the slave States bordering on the Ohio river, banded their hearts and souls together, and pledged each to the other their "lives, their *fortunes*, and their sacred honor," that they would taste freedom or death. For this purpose they met at the still and gloomy hour of midnight, in a rock caverned temple of God, in the forest, at the base of a towering and lofty mountain. They there embraced and wept, and sorrowfully mourned, and moaned over the loss of wives and children, kindred, kind, and country—humbly petitioning the beloved King of the *Nazarenes* to guide their footsteps in the way of love and mercy, and to the land of blessed freedom. The lone North Star was their faithful friend by night, and the dense wilderness their protection by day, on their lonely and toilsome journey to Queen Victoria's realms.

They were at last, by the aid of *men*, (not *things* political, or *things ecclesiastical*,) seen safe on board a noble American steamer breasting the waves with her bosom bared to the raging billows of the deep. The steamer, heavy laden with merchandise and the productions of almost every clime and every country, together with the precious burden of seven of God's "poor and needy," innocent and inoffensive children, was walking majestically over the waters of the silvery lake of the West, whose boundary on the south was the land and landscapes of the boasted asylum of the oppressed—the land of sham and lip democracy,—and on the north lay the *hated*, *proud* and *aristocratic* realm of old England, yet *practically* the land of the free and the home of the exile.

Here these seven men, the wrecks of human greatness, with minds and souls darkened and imbruted by Christian white men, to the lowest standard of human beings, are dreaming, as the dawn of day approaches, of their near approach to the soil of freedom, and to the bursting fetters of forty years' galling and anguish. For the moment I leave them still in their dreams, with twilight appearing, and go back to old Kentucky.

Here it was soon discovered that the above slaves were missing, and readily supposed they were on their way to the North. Southern chivalry and pure Patrick Henry democracy were in arms, and glittering steel and burnished brass in the shape of dirks, pistols, and bowie-knives, were put in order, instanter, to save their country, and save from a *terrible fate* the seven men that were rushing to destruction, and getting into the hands of new masters that were worse than hyenas. To them it was a great wonder how, after forty years' kindness and attention, and providing for them houses and homes, and food and apparel, without care, cost or trouble to them, only to work, and be sold a little occasionally, they could leave such a climate, country, and friends. The good people of the South thought it must not be so, and, "armed and equipped as the law directs," they sallied forth in quest of their prey.

Mountain and morass, dell, lake, and river, were crossed and recrossed, until they reached the waters leading to the lakes. Here in the night, they took passage in a steamboat going up the lakes, determining to leave no exertions untried in the States, or even in Canada, to obtain their prize. They were wending their way over the waters during the remainder of the night, and when "gray morn appeared," good God! is it so? and how "inscrutible they ways and past finding out"—this same steamer had on board the seven slaves just in sight and tasting of freedom, and their hateful and most dreaded pursuers and oppressors.

Reader, what is now the state of your feelings? Where is now your whole man? Where now is your whole soul and body, and sympathy, and pity? What kind of blood runs in your veins? What kind of thoughts rush to your brain and takes possession of your heart? Are you in ecstacy at the *success* of demons and devils let loose? or are you consuming within, and your soul rocking to and fro for an outlet to let fall a righteous vengeance and retribution upon these base betrayers of God's own children? Methinks I see the whole civilized world stand as upon a throne of justice and crying aloud—"justice shall not sleep forever"—our brethren in bonds shall be redeemed. Avaunt! thou mockers of the widow, and the forlorn, and the helpless! Our hands are reached forth and they shall not return till their work be truly done, and the captive knows not captivity, and until his chains shall *rust* a rot beneath his feet.

As the rising sun sent his cheering rays of light and heat upon the noble vessel, and the warning bell was arousing its living sleepers into action and activity, a scene too terrible, too appalling, too heart-rending, too withering, was to take place.

The seven slaves looked upon their captors and betrayers, and the slave-catchers looked upon their victims. The oppressors smiled and joyed, and were buoyant with success. The seven "poor and needy"—the seven captives for no wrong—stood before their captors, mute, dumb—overwhelmed—sinking—drooping, and their brain a volcano.

Surrounded by a small army of passengers, all white, at the head of which were their seven captors, with "ball and cartridge"—walled in on every side by a wall of turbulent waters—*hope* took flight, the heart was flooded with distress and dismay—they stood like lambs waiting and ready for the slaughter.

A short, mute, and inward prayer, made to the Saviour, and they gave themselves up as lost. *That prayer* was heard and recorded in Heaven, and answered. Jesus walked upon the face of the waters and sent consolation and balm to the bosoms of the perishing and sinking children, and touched the heart of the Captain in favor of the captives. As the vessel careered its course over the waters, it almost invisibly lurched and neared the British shore. Our dealers in human flesh saw its proximity to the Canadian shore, and loudly called to the Captain to inform him of their great disaster if he touched that dreaded country, and appealed to his honor to see *justice* done them. The Captain with a very knowing wink and nod to these pimps of democracy, said that he knew the wants and wishes of old Virginia and Kentucky, and that *no injustice* should be done any one by him. They took it as well, and for the time felt satisfied.

The boat still neared the land, and was soon coming opposite a dock. The captors again called on the Captain and wished, peremptorily, to know if he meant to touch the Canada shore. He again appeased them, and said *all* should be *safe*, and no injustice done—and that he knew best where the boat sailed and worked to advantage. When nearly opposite the landing, with all appearance of passing it, and the boat under great headway, off went the steam—up went the rudder, and the vessel in a few moments touched the wharf. Our captives were not troubled about baggage in the baggage room, nor did their feet stand long upon the "plank," nor did they stay to take a formal adieu of their friends and acquaintances. Their hearts leaped within them and their bodies leaped for the shore, and each and every man of the seven, from a *thing* became a *prince*, from a *slave* "to the noblest work of God."

Chivalry, oaths, dissolving the Union, Kentucky blood, sharp glittering steel, and hollow brass, with percussion caps, availed them not in this hour of need in this place, and the Captain assured these polite fellows that he was obliged to stop to get wood to make steam, or lay still on the lake, and he chose to make the whole trip.

Ding dong—ding dong, went the bell—the steam snorted, and the wheels grumbled, and it was but by the last inch that our high bloods got on board; and were about to be left to the tender mercies of Canadian patriotism.

The inquiry is, who is this just—this humane—Liberty-loving Captain? Who is this beloved Captain that dared to *wink* against the Slave Power, and knock out one of its sharpened teeth, and cut off one *hair* of the beast? It is said that it was the renowned, the never-to-be-forgotten Captain TITUS, of the ill-fated and lamented ERIE, whose destruction sent many a pang of sorrow to the hearts of orphans and mothers, and is still vivid in the memory of many an American. Its equal is not to be found in the annals of steam navigation. It is well known that she was consumed by fire in the night on the Lake, and nearly all of the crew and passengers, some two or three hundred, were either burned or drowned. Mr. Titus, the Captain, was among the sufferers and the survivors. After being in the water near two hours, holding on to life with all the power of his energy, his vigor and system, and strength gave way, and he saw he must die. He called aloud to a colored man near him in the water, who was also struggling for life, and who was one of his hands on board, and said, John! I must die. My time has come. I can survive no longer. The colored man cheers him up, and begs his master to hold on a little longer.

The language was cheering, and the hope for the moment held on. They both still battled with the waves, and still survived. The Captain was fast failing—the cold sweat stood upon his forehead—his eyes glared fearfully from their sockets—the blood gushed from his nostrils—his *heart* had made its last effort, and was trembling and sinking into death. With the speed of lightning, the thoughts of wife, and children, of house, and home, passed in review before his memory in its last flickering moments—a watery grave and the monsters of the deep crossed his brain in these last and excrutiating struggles, and he again cries out, "John! John! I must meet my God! He calls me! I must obey him. If you survive, be a friend to my disconsolate and distracted wife, and my little ones, and say to them that in my last agonies they next to my God were of all things on earth nearest to my heart." John again says, "Master, hold on—hold on—I see in the distance a light, and it is approaching, and if you can't survive, I will swim to you and let you lay one arm upon my body." John swam to him, and like a great giant—like a hero, like a man worthy of being called a man, he "rested him from his labors," and buoyed him up on the bosom of the fiery and bloody looking element, until that light and help came to them, and rescued them in the last moments. They and some others were saved.

The Captain, Mr. Titus, survived and recovered, and in the deep and unsearchable recesses of his heart, and whilst in his closet in his chamber—alone, and aside from the face of man, he voluntarily, sacredly, humiliatingly pledges himself to his God and his Son Jesus, that henceforth he would truly be a friend to the *black man*. Noble man! and righteous promise! Thou hast nobly began the redemption, and to fulfill the work thou wert sent to do.

Reader, "go thou and do likewise."

JESSE THOMPSON.

PARIS, July 28, 1844.

From the Boonton Freeman.

SLAVERY—ITS INFLUENCE ON OPPRESSOR AND OPPRESSED.

In the winter of 1842, I left my home in Massachusetts to reside for a few months with a friend that had married a Southerner, and emigrated to South Carolina.

I remembered my cousin as a warm-hearted, affectionate girl, ever consulting the happiness of those around; and when I learned that she was mistress of a large number of slaves, I feared not for their comfort and welfare, little dreaming in my ignorance and simplicity, that slavebolding would completely change the whole character and deportment, for how can the law of love and kindness be exemplified in a heart that is fully determined to oppress and destoy its fellow, or how can there be any regard for the feelings or convenience of others, when the sentiment, that it is "only my slave," governs every action, and upon its influence I need not comment. Often have I seen a poor trembling creature writhing under blows inflicted by the delicate hands of her mistress, for some trifling act of remissness, the result of ignorance, until my blood boiled at witnessing such acts of injustice, and all my remonstrances could only elicit the one answer, "it is my slave," just as if an all-wise Creator had framed one portion of the work of *His Hand*, to be crushed to the earth, the recipient of all injustice; my friend added, with a countenance of the most perfect indifference, "why I had my cook whipped most severely yesterday for delaying the dinner;" she said that she was sick, but I well knew it was only an excuse to get off from work; you cannot believe one word they say. I made no answer, but I thought as I contrasted the arrogant, overbearing deportment of my friend, with the amiability and loveliness that characterized her earlier years, that God had hardened her heart, even as he did the heart of Pharaoh, in his just displeasure.

My friend had a little son of some four years old, and with proper training he would have been a fine little fellow; but the sentiment, "this is all mine," and "this is my slave," was early inculcated, and I need only say that a slaveholder of four years was a tolerably fair specimen of what he would be at forty. Master Charley's constant attendant was about two years his senior, and his bright, intelligent eye, and active movements did not lead me to suppose that the darker coloring of his skin had deprived him of any of the gifts of intellect or reason. His mother was employed as a house servant, and I became much interested in her sad, pensive face, and the air of sorrowful dejection that pervaded her whole appearance. Tell me not that the slave mother is indifferent to her offspring; tell me not that the warm gushings of maternal love have subsided within her breast; if there is an intensity of love that cannot be measured, that cannot be fathomed, it is that which exists in the heart of the poor slave. I said to her one day as I met her in the hall, Yorick is a fine boy, "Oh, yes!" she exclaimed, and the eyes of the poor creature filled with tears, "but he may be sold tomorrow," and her fears were too true, for at dinner a *gentleman* was introduced, a planter from Louisiana, and my heart misgave me as I saw him watching the active movements of the boy, for I well knew the almighty dollar possessed sovereign influence, and I felt assured that the feelings of parent and child would not be consulted where gold was the object. I saw the boy torn from the arms of his half-distracted mother; I saw her raving in the anguish of her grief, or silent in mute despair; and alas! I could give her no consolation, I could only point her to that better land, where distinction of color is not recognized, and where it is immaterial what complexion an Indian or an African sun may have burned on the pilgrim.

Oh my heart is breaking when I think of the wrongs, the injustice that they suffer, and I call upon the ladies of the North to espouse their injured cause. Upon your sex does this evil fall so heavily—cast aside your prejudices, they are unworthy of you, reflect on this subject, judge for yourselves, and I think the kindly sympathies of your natures will lead you to act nobly and justly. Think not that if you were placed in my friend's situation, you would still retain your feelings of kindness and affection. We are but frail human beings, and soon learn to oppress those completely within our power; tyranny and selfishness are plants that thrive well in the genial soil of slavery: it is impossible to meddle with fire and not be burned. D.

From the Bangor Gazette.

A TRUE STORY.

MESSRS. EDITORS:—The following story was related to me a few months since, by a highly respectable citizen of Piscataquis county, the circumstances having fallen under his observation while on a business tour in Georgia, in the fall of '43. It may be relied upon as strictly true, as the narrator was in no way in favor of Abolition or the Liberty party, but rather in favor of the "peculiar institution."

While in Georgia, Mr. C. took lodgings with a Mr. H. owner of some fifteen or twenty slaves. One of the number was a stout, intelligent young man; very bright, when his opportunities were taken into consideration. This young man was frequently punished in a cruel manner for his faults, however few they might be. After experiencing abuse and suffering year after year, which grew more and more intolerable, he chose to run the risk of enjoying liberty in the swamps and bogs of Georgia, with all their loathsome reptiles, or being released from his suffering by death, if taken, rather than to suffer such inhuman barbarity as he had been accustomed to. Consequently, one night, after having been the subject of his master's cruelty through the day, he fled, making his way to the nearest swamp. As soon as it was discovered he had fled, he was followed by Mr. H. his son, and Mr. C. my informant, who were led by a pack of hounds kept for the purpose. Mr. H. after following some time, however, concluded to return, being fatigued, and left his son and Mr. C. to pursue the human chattel. The hounds soon warned the poor fellow by their yelping, which told heavily and mournfully on his ears, that he was pursued. Expecting to receive more mercy from men than from dogs, he took shelter in a tree to secure himself from the ferocity of the latter, and that he might better plead for pardon or better usage with the former. On coming to the tree in which he was lodged, he was immediately ordered down; but not obeying so soon as the young man thought he ought to, he cast his oaken walking staff at him with such force that it brought him to the ground, *when he immediately expired*. Upon discovering he was really dead, a hole was dug in the ground, in which, freed from his sufferings, he was deposited with his rags. When the party returned and informed the owner that they had killed his slave, he replied, "that it was a pity, really a pity, to lose him, as he was worth five hundred dollars, but he possessed too much intelligence to be a slave." Here the matter ends.

Pro-Slavery.

From the St. Louis Reville.

ONE THOUSAND DOLLARS REWARD.

The "Republican" of yesterday morning cried, "*Look to your Slaves.*" It is, indeed, time that our citizens should open their eyes; but let their indignant search at once be directed after the slave corrupters, the scoundrel agents—*resident* or otherwise—who are among us. The Republican mentions two or three cases where parties have been made up for a "run," within a short time back—one of which, a few evenings since, was successful; and, yesterday morning, Mr. James Bissell called upon us to instruct our sight with as cool a specimen of Abolition insult as we have ever met with.

Some two months since, four slaves, belonging to Messrs. Bissell and Clayton, were spirited away from them. An agent went on as far as Chicago, and made every effort to trace the faint clue which had been afforded, but all in vain: the negroes were closely and securely hidden from inquiry. Yesterday morning he received, through the mail, the following precious document:

"Chicago, October 28, 1844.

"*James Bissell, Esq.* :—Dear Sir—I have the satisfaction to inform you, that John and Lucy arrived safely here, via the underground railroad, and have left for Canada by steam. They love liberty, and are among friends. I communicate this information that you may be relieved of further expense in their behalf.

"Is it not your duty to dissolve your connection with Slavery? Truly yours, &c.

"ANTI-SLAVERY."

This is a specimen of the humor indulged in, after a success, by the canting, skulking, skin-dried hirelings, in the employ of the Central Society—a hive of hornets, which is stinging the country into fever, if not phrenzy. This is the species of *chuckle* enjoyed by these night-birds upon their infernal roosts; and let our citizens ask themselves if there be no evidence of at least one such existing in St. Louis? Let them keep their ears open, and they will hear it; let them keep their eyes open, and they will see it; or, let them shut both ears and eyes, and they may *smell* it!

We have headed our article with an offer of one thousand dollars reward; we might make it *five* thousand, and get it subscribed immediately, for the rending open of the foul nest, and the *neck-wringing* of the brood which has darkly thriven amongst us. The "*underground* railroad" has been employed with considerable success, and its *conductors* don't exactly carry their badges on their hats, but they may find, when they least expect it, a wrong passenger on the track.

One thousand dollars for the discovery of the *Depot*.

From the Michigan State Journal.

SLAVERY.

It appears to us that our abolition papers have no tolerable understanding of this subject. They speak of the black race in the slave States as more unfortunate or miserable than the white race. They seem to regard the *suffering* of wrong as a greater calamity than the doing of it. The sum of human wretchedness, it seems, consists in being deprived of the unspeakable privilege of living for one's *self* and being obliged to live for others.

A wiser teacher has given us some different lessons. "Art thou a servant? Care not for it." "Having food and raiment, let us be therewith content." "Servants, be obedient to your masters—serving in all fidelity, not with eye-service, but sincerely, as serving the Lord." Every one has his sphere of usefulness assigned him; and his highest good consists in *serving* not himself, but others. It is the same with the master. He is equally a servant with the bondman born in his house. His highest good consists in being useful to the slaves on his plantation. If he treats them as *his property* or chattels, he makes a fiend of himself. If he is a just man, he will not sell a slave, unless the slave, on account of some domestic arrangement, desires it. As to the question whether he should emancipate his slaves, he will consider first and chiefly, what is for their good. Where he has bought a slave at his own request, and for his good, he has a just claim upon his services, until he is remunerated for his price.

Individuals are not responsible for the institutions under which they are born. It is their duty to be useful to one another in the relations in which Providence has placed them. It is certainly the duty of those who have talents, leisure, and influence, to labor for the amelioration of bad institutions; and it is a burning disgrace to humanity, that the slave institutions of our Southern States should be allowed to retain their present revolting features.

From the Aurora.

MR. CLAY.

WARREN, July 10, 1844.

MR. RICE—*Dear Sir* :—In compliance with your request, I give you the substance of a conversation that took place, (shortly after the Baltimore convention that nominated Mr. Clay for the Presidency, in May last,) on board a steamboat on the Ohio river, in reference to Abolitionism. Mr. Clay, after having made use of all those old cut-throat arguments against emancipation, of which the public have been ashamed for years past, and frequently interspersing these remarks with "the devil," and "by God," boasted of Charles' attachment to him being so strong that the Abolitionists had never been able to induce him to leave him, notwithstanding they had frequently made the attempt—that in Canada, Charles told them he would not leave his master Clay for both of her majesty's provinces.

Cyrus McNeely, and wife, of Harrison county, with nearly a score of ladies, and also a number of gentlemen, were present. Mr. McNeely pointed at Mr. Clay's son, who was on board the boat, and said, "Suppose, Mr. Clay, I could take a son of yours, and so attach him to me that he would prefer remaining my boot-black and body servant to any other condition in society—do you think I could do this without destroying every principle of manhood in him?

Mr. Clay replied, "My slaves can maul as many rails, grub as much, and get as many children, as any other men; and I do not know what manhood consists in, if it is not in this."

The last qualification of his slaves, he mentioned in a lower tone of voice; the ladies heard him notwithstanding.

Two Kentuckians on board the boat, became very much excited during the conversation, and the morning after it took place, they told Cyrus McNeely that in Kentucky they raised plenty of hemp, and that they did not know what better use they could put it to, than to swing up such persons as him with it.

I have this from authority that cannot be questioned, and that authority I pledge myself to bring before the public if necessary.

If any one wishes to communicate with Cyrus McNeely upon the subject, his postoffice address is "Unionvale, Harrison county, Ohio."

Respectfully, SAMUEL BROOKE.

Selections.

From the Free Labor Advocate.

LETTER FROM J. M. BIRDE.

7th mo. 12th, 1843.

DEAR BROTHER:—I have not had any direct account from you since in 1842, only what I obtained through the medium of thy valuable paper. It has been very gratifying to me to hear of the number there was, in despite of all persecution and proscription, that still remember those in bonds as though bound with them; and may that number increase until the last manacle may fall from the slave in this land of mock freedom; though the late move of Indiana Yearly meeting, and of the body of Friends, seems calculated to impede the progress more than almost everything else, yet let us take courage and hope all will work together for good. As a proof of the effect of the movement of the body of Friends on the minds of the slaves themselves, permit me to state one or two occurrences that have come under my notice. Last summer, on my return from Ohio, I took stage passage from New Albany, Indiana, to Mount Pleasant, in company with four gentlemen, one from this State, one that had come with me from Ohio, and two from Louisiana. My Ohio friend being opposed to my abolition principles, which he had become well acquainted with, by a debate that took place on board the boat Lancaster, immediately after our set-out, raised a clamor about abolition, and told the company I was an Abolitionist, which was enough for the lordlings of the South. They aroused to arms and poured their epithets on the Abolitionists hot shot. And as I was only on the defensive, I felt myself more at liberty, and returned the fire as well as I was able, to the astonishment of some of the passengers. My hottest opponent was twice seen in the act of rising from his seat, my Ohio companion thought to draw a bowie knife or a pistol; but I did not much fear him, for I thought the truth plainly told would scout him. He twice tauntingly requested me to come to his state and promulge my doctrine; when I gave him to understand that I lived in a country that vested me with certain constitutional rights, and that I intended to avail myself of those rights, regardless of the threats of man. He looked the very picture of desperation and despotism; but when he found that I was not to be intimidated, he appeared to be more tranquil, and to wind up with a burlesque, by saying, he expected the Abolitionists wanted the slaves emancipated, in order that they might amalgamate with them. I told him that amalgamation did not belong to abolitionism, but that slavery was the very soil that it was nourished and cherished in. *He seemed somewhat surprised to see a Quaker an Abolitionist; for, said he, take them in mass, he believed they were the nearest right on Slavery and its Abolition, of any other sect of professors.*

I had several discussions on the abolition of Slavery, and on the colonization scheme, on board the steamboats, some of which were with the slavers. One with a Missourian, who appeared fair, candid and reasonable. But I was particularly diverted with a would-be-gentleman from Louisville, Ky. who made an attack on me one morning on board the boat. Before I got near through, he excused himself by saying that he must get a drink of water, and we would talk more on the subject of Slavery some other time; and he never broached it again during our passage. It is really astonishing to hear how the true abolition principles are misrepresented, or have been, in the South; but still they are much more dreaded by the patriarchs of the South, than the colonization scheme, which seemed quite satisfactory to all of them with whom I conversed. The reply of a professor from Richmond, Va. was, you don't know what to do for us; let us alone; it's no fault of ours; it's a misfortune, an unhappy state of affairs, entailed on us, that you don't know how to remedy.

The following letter from the President elect, though written four years ago, and published at the time in various public journals, will be read at this moment with great interest.

From the Nashville Union.

REAL CAUSE OF ALARM.

We have seen in the office of the Secretary of State, two communications from the *World's Convention of Abolitionists*, under the seal of the British and foreign Abolition Society, one of them *FRANKED* by S. M. GATES, A WHIG MEMBER OF CONGRESS, from New-York, and both addressed to "His Excellency, James K. Polk, Governor of the State of Tennessee." *They are* INCENDIARY, or we would lay them before the public. We have permission, however, to publish the letter of the Governor in reply to Gates, which is as follows:

NASHVILLE, (Tenn.) Oct, 1840.

TO THE HON. S. M. GATES,
Member of Congress from the State of New-York.

SIR:—I have received, through the post-office, a communication under your official frank as a member of Congress, containing certain proceedings of a body of men styling themselves, "A Convention of the friends of the negro, assembled from various parts of the world, convened for the purpose of promoting the immediate, entire, and universal abolition of Slavery and the Slave-Trade." This Convention, it appears, was holden at London in the month of June last. The envelope covering the communication, which comes to me under your frank, is postmarked at the city of New-York—is sealed with a stamp bearing the pictorial representation of a person in an imploring attitude, and encircled with the words, "*British and Foreign Anti-Slavery Society.*" The communication itself contains an appeal to the Governor of Tennessee to employ all the influence and power with which Divine Providence has entrusted him, to secure immediate and unconditional liberty to the slave.

The fact is indisputable that you have lent your official frank to this self-styled "World's Convention of Abolitionists," as a means of ennabling them to send their infamous publications in manuscript through the United States mails, free of expense, and the presumption therefore is, that you countenance and approve the proceedings which you aid them to circulate. In a postscript to the communication bearing your frank, I am requested to acknowledge its receipt in a letter addressed to the "President of the Convention at London." This request I shall disregard. I cannot recognize by any act of mine, official or otherwise, the right of foreigners to make an attempt, in itself so impertinent and impudent, to intermeddle or interfere with the domestic institutions of this State. But you, Sir, are an American citizen, and by the part you have borne have made yourself equally criminal and responsible with the foreign agitators and fanatics with whose proceedings you have identified yourself. Were it not for the official station which you occupy, I am free to declare that I should treat the part which you have borne in this dark transaction with the scorn and contempt which I entertain for the proceedings themselves, and which I am sure all patriotic citizens ardently attached to the Union, and desiring its preservation, pronounce upon your conduct.

It is to be regretted that the affected and hypocritical philanthropy of British and foreign Abolitionists, with whom your official frank identifies you, had not been reserved for the suffering subjects of their own dominions, whose unremitting toil even in seasons of profound peace, is in many instances scarcely rewarded by the means of procuring wholesome food and decent raiment. Unacquainted as the Convention, whose proceedings you endorse and circulate by your frank, seems to have been with the peaceable relation of master and slave in the United States, their advice is as worthless as it is gratuitous.

The foreigner, in extenuation of his crime, may plead ignorance of our form of Government, but from you, Sir, his American aider and abettor, no such plea is admissible. He may be actuated by the desire to produce insurrection in the heart of a rival nation. But what apology have you, Sir, for lending your official privilege as a member of Congress to aid him in an attempt to produce anarchy and confusion in one of the constituent sovereignties of your own Government? Have you seriously reflected upon the dangers of the crusade in which you are engaged—a crusade in alliance with foreigners, which not only threatens the peace and harmony of the Union, but may endanger its existence, if the wicked agitation to which you give your countenance, is persisted in? Are you so deliberately reckless of consequences as to be willing to lend the aid of your official privilege to countenance and abet foreigners in proceedings calculated to excite sectional jealousies and heart burnings—to divide the States by geographical lines—to array one section against another; and that, too, at the imminent peril of producing domestic insurrection and servile war? Have you yet to be informed that Slavery existed in the colonies long before independence was achieved? Have you yet to learn that at the adoption of the Constitution, the adjustment of the slave question presented one of the chief difficulties to the formation of the Union which had to be encountered—and that it was ultimately settled on principles of mutual concession and compromise? Would you disturb the fundamental compact on which the Union of the States rests? But I will not argue the question. *It is not one which is debateable.*

It is a matter of sincere regret that any American citizen should be guilty of such high treason to the first principles upon which these States became united. Your official frank covering these proceedings stands up in judgment against you, as a witness whose testimony is not to be impeached.

The only farther notice which I shall take of these nefarious proceedings of foreigners, with whom you stand associated, will be to expose them to the indignant reprobation of the people of Tennessee.

JAMES K. POLK.

From the Cherokee Advocate.

GOVERNMENT OF THE CHEROKEE NATION.

The removal of the great mass of the Cherokee People from their "beloved land," now partitioned between the States of Georgia, North Carolina, Alabama, and Tennessee, was forcibly effected by the United States, in 1838, under circumstances of almost unparalleled hardships, disease and suffering. In the succeeding year, they arrived at the present Cherokee country—entered into an Act of Union with those of their brothers who had preceded them hither, some by many years, and mutually adopted, under the "style and title of the Cherokee Nation," their mutual government. Of this Government, we present below a synopsis, intending to follow it shortly with the Constitution and laws in full.

The Government of the Cherokee Nation is Republican—and is composed of the Executive, Legislative, and the Judicial Departments.

The Executive Department consists of a principal Chief, an assistant principal Chief, and an Executive Council of five members.

The principal and assistant Chiefs are elected once in every four years, by a majority of the qualified voters of the Nation; every sane male Cherokee citizen, who has attained the age of eighteen years, being entitled to a vote.

It is the duty of the principal Chief to see that the laws are regularly enforced, and to discharge those functions usually vested in an Executive Head. He is empowered with the *veto*, and the power of pardoning persons convicted and sentenced to punishment for capital crimes, under certain restrictions.

The Legislative Department consists of the National Committee and Council—each of the eight Districts into which the Nation is divided, being represented by two members in the former branch, and three in the latter. These members are elected in the same manner as the Chiefs, once every two years.

They meet annually, at Tahlequah, on the first Monday in October, in General Council, to legislate upon the general affairs of the Nation. No bill can become a law until it has received the concurrence of both branches of the National Council, and the approval of the principal Chief. In case the principal Chief disapproves of any bill which has passed the National Council, he returns it with his objections in writing, to the body in which it originated. A vote of two-thirds of the members of the National Council is necessary to make any bill a law, the passage of which has been objected to by the principal Chief.

The powers of the National Committee and the Council are the same, except in cases of impeachment, and appropriations of money. All appropriations originate in the Council, but are subject to approval, modification, or rejection by the National Committee.

Impeachment for violation, or neglect of duty, may be tendered by the Council against any public officer of the Nation. The National Committee then becomes a specially constituted court for the trial of such case.

Members of the National Council receive for their services a *per diem*, of three dollars, while they are in session.

The Judiciary is divided into the Supreme, the Circuit, and the District Courts, whose respective duties and jurisdiction are clearly defined by law.

The Supreme Court consists of a Chief Justice and four Associates—the Circuit Court of a Judge for each of the two Judicial Circuits into which the Nation is divided, and the District Court of a Judge for each of the eight Districts.

All Judges are elected by a joint vote of the Committee and Council.

The Supreme Judges hold their seats for the term of four years, the Circuit two years, and the District one year. The first receive a per diem of five dollars, while engaged in holding Court; the second two hundred and fifty dollars per annum, and the last one hundred dollars.

In addition to these officers, there is also a Sheriff for each district, who is elected every two years, and who receives for his services a salary of two hundred dollars per annum.

The right of trial by an impartial jury of his countrymen, and of being confronted face to face by his accusers and witnesses, and of legal advice, is secured to every person amenable to, and charged with an infraction of the laws of the Cherokee Nation.

The laws of the Cherokees are not sanguinary, nor unnecessarily severe—murder and treason being the only crimes punishable with death. Thefts, arson, and similar offences, with stripes.

Debts are recoverable by law. The property of the wife cannot be sold without her consent, to satisfy debts contracted by her husband, and *vice versa*.

The Cherokes have no system of taxation. All the expenses attending the administration of their public affairs, are defrayed out of annuities received from the United States.

The public funds in the nation are placed in the hands of a National Treasurer, who gives bond and good security for their safe-keeping and disbursement according to law. Before the National Treasurer can pay out any funds entrusted to his care, on any account whatever, an appropriation authorizing him to do so, must be first made by the National Council, by special enactment, and a warrant be issued thereon by the principal Chief.

All persons holding office under the Executive, Legislative, and Judicial departments of the Government of the Nation, are required, before entering upon the discharge of their duties, to take oath to support and defend its Constitution and laws.

DR. CHALMERS AND SLAVERY.

We have been favored for publication, says the Presbyterian, with the following letter from the Rev. Dr. Chalmers, of Scotland, to the Rev. Dr. Thomas Smyth, of Charleston, South Carolina:

MY DEAR SIR:—I do not need to assure you how little I sympathize with those who, because Slavery happens to prevail in the Southern States of America, would unchristianize that whole region, and who even carry their extravagance so far as to affirm, that so long as it subsists, no fellowship or interchange of good offices should take place with its churches or its ministers.

As a friend to the universal virtue and liberty of mankind, I rejoice in the prospect of those days when Slavery shall be banished from the face of the earth; but most assuredly the wholesale style of excommunication contended for by some is not the way to hasten forward this blissful consummation.

Few things would afford me greater satisfaction than to hear of a commencement in your country of that process by which the labor of freemen might be substituted for that of slaves. As I mentioned to you in conversation, I was exceedingly struck as far back as twenty-five years ago, by the description of such a process in Humboldt's Travels through Spanish South America. This was long anterior to the abolition of Slavery in the British Colonies, and such was the confidence I then felt in its efficacy, that I ventured to draw out a sketch of the Spanish plan, which, if adopted at the time, might have ensured a far safer, and even earlier emancipation than took place afterwards. You will find my account of it in the twelfth volume of my works, from page 395 and onward.

I have not been able to engage in any sort of public business since I had the pleasure of meeting with you, but I observe in our Assembly's Commission of a few weeks back, the subject of American Slavery was entertained. I do hope that the resolutions which they have adopted, will prove satisfactory.

I feel it a great acquisition that I have made your acquaintance. We owe you much, and I trust the ministers of the Free Church of Scotland will ever retain a grateful sense of your able and disinterested services. Do believe me, my dear Sir, yours most respectfully and truly,

THOMAS CHALMERS.

The Rev. Dr. Thomas Smyth.
Edinburgh, September 25th, 1844.

Communications.

NEW-YORK, Nov. 14, 1844.

To the Editor of the National Anti-Slavery Standard:

SIR:—Will you be pleased to give publicity to the following articles in the columns of the next number of your journal? I ask this not as a favor to myself, but as an act of justice and benevolence towards a number of American citizens, (as the articles will explain,) who are now confined to a British penal colony. With this request, I beg to add that if these articles shall gain their way to the hands of CLERGYMEN and MINISTERS OF RELIGIOUS SOCIETIES of our country, I trust they will be thus assured that *they* will not find it an unpleasant or unworthy service to farther the proposed measures for the relief of the unfortunate captives, by drawing up, and putting in circulation the required petitions. As an inducement for any true Christian to act in this matter, it will not be necessary for me to refer to the circumstances of the capture of the unfortunate sufferers, or to repeat the fact that they have been left to suffer in their condition of imprisonment, mainly because they belonged to the more humble walks of life.

Very respectfully,

TH. JEFFERSON SUTHERLAND.

From the New-York Tribune.

AMERICAN PRISONERS AT VAN DIEMEN'S LAND.

NEW-YORK, Nov. 7, 1844.

To the Editor of the New-York Tribune:

SIR:—I propose to trouble you with the performance of what I conceive an act of benevolence—but one for which I can promise you no other reward than that which your own mind can furnish by the contemplation of an effort for the relief of a number of fallen fellow-countrymen, to which you will give assistance by the publication of this, and some other short communications which will be presented to you, in the columns of your journal.

It is a matter well known to the public that of the American citizens who were captured by the British forces in Canada, in 1838, a considerable number were condemned for their participation in the civil commotions in those Provinces, and transported to Van Diemen's land. THIRTY-NINE of those unfortunate men, (who have been spared by death,) have been pardoned by Her Majesty's Government, and FORTY-TWO, according to authentic information, are still detained as convicts, under the original sentence of *transportation for life*. Something of the character of the remaining forty-two captives may be understood by the following copy of a letter recently received by me:

POST-OFFICE, WESTMINSTER, Vt.
September 5, 1844.

"GENERAL SUTHERLAND:—*Dear Sir* :—From the New-York Express I learn that you are interesting yourself in behalf of the American prisoners at Van Diemen's Land. *Riley Whitney*, one of the prisoners, was a native of this town. If you deem it advisable for his friends in this place to petition for his discharge, please send me a blank, with instructions, and I will give you such auxilliary aid as I am able, in the humane enterprise. Poor Whitney is a well disposed man, but exceedingly ignorant—can neither read nor write. His ignorance may give him the appearance of obstinacy; but, after all, he has given abundant proof of fillial affection in the support he has given to his widowed mother. At the time of his captivity, Whitney was residing in Northern New-York, where his mother now lives.

"Yours respectfully,

PLINY SAFFORD, P. M."

The information requested I shall furnish forthwith; but this had now been unnecessary if the Editors of the public newspapers had acted with their usual liberality in giving publicity to the information which has been offered them. The "official notice" referred to in the annexed communication from the Department of State, was not, to my knowledge, republished in any of the newspapers of the country. The list of the names of those who have received pardons has also been so published as to leave the friends of the captives in an uncertainty as to the condition of the unfortunate men in whose fate they are interested, which induces me to request the publication of the annexed official statement, for their information and satisfaction.

Very respectfully,

TH. JEFFERSON SUTHERLAND.

DEPARTMENT OF STATE,
WASHINGTON, 14th October, 1844.

SIR:—Your letter of the 14th instant, together with the accompanying papers, has been received; and in accordance with your request, I transmit to you a list, (believed to be correct,) of the names of the American citizens transported to the British penal colonies, for participation in the political distur-

bances in Canada, in 1838, of whose pardon notice has reached this Department.

As to the mode of precedence for effecting the release of the American prisoners remaining at Van Diemen's Land, I must refer you to the official notice published in the "Madisonian" newspaper of the 25th of February last.

I am, Sir, respectfully, your obedient servant,

RICHARD K. CRALLE. Acting Sec'y.

TH. JEFFERSON SUTHERLAND, Esq. New-York.

List of the names of the American prisoners at Van Diemen's Land *who have been pardoned*—in number, 39 individuals:

Aaron Dresser, David Allen, John Gilman, Orrin W. Smith, George T. Brown, Robert G. Collins, Edward A. Wilson, Joseph Thompson, Nathan Whiting, John G. Swanburgh, John Cronkhite, David House, Emanuel Garrison, Leonard Delano, Robert Marsh, Joseph Stewart, Gideon A. Goodrich, Jerry C. Griggs, Samuel Newcombe, Luther Darby, Stephen S. Wright, Hiram Sharpe, Ira Polly, Bemis Woodbury, Daniel Liscome, or Liskum, John Thomas, Chauncey Sheldon, Alvin B. Sweet, Jacob Paddock, Gerrit Hicks, Elon Fellows, Samuel Snow, Daniel D. Heustis, or David A. Heustis, Linus W. Miller, Moses A. Dutcher, Elizur Stevens, Nelson G. Griggs, Beujamin Mott, James De Witt Fero.

From the New-York Evening Post.

THE AMERICAN PRISONERS AT VAN DIEMEN'S LAND.

TO THE BENEVOLENT AND JUST OF THE AMERICAN PEOPLE.—Thirty-nine of the American citizens who were transported to Van Diemen's Land, charged with a participation in the revolutionary movements of Canada, in 1838, have been pardoned. Of the original number, however, forty-two are still imprisoned at Van Diemen's Land, subject to their original sentence of transportation for life. The following is a list of the names of our unfortunate countrymen who are still detained as prisoners, made up on information which, I believe, may be relied upon as correct:—

NAMES OF THOSE CAPTURED AT WINDMILL POINT, NEAR PRESCOTT, IN UPPER CANADA.

From Jefferson County, New-York.

1. John Bradley, Watertown.
2. Orlin Blodget, Philadelphia.
3. Chauncey Bugby, Lyme.
4. William Gates, do.
5. James English, Adams.
6. Andrew More, do.
7. Foster Martin, Antwerp.
8. William Reynolds, Orleans.
9. Henry Shew, Philadelphia.
10. Thomas Stockton, Rutland.
11. Riley Whitney, Lyme.

From Oswego County, New-York.

12. David Allen, Volney.
13. John Berry, Oswego.
14. Jehiel H. Martin, do.
15. Samuel Washburn, do.

From St. Lawrence County, N. Y.

16. John Monisett, or Morrisett, Ogdensburg.

From Onondaga County, N. Y.

17. Michael Freyer, Clay.
18. Hiram Loop, Liverpool.
19. Calvin Mathews, Lysander.
20. Chauncey Mathews, Salina.

From Erie County, N. Y.

21. Asa M. Richardson, Buffalo.

From Cayuga County, N. Y.

22. Thomas Baker, Hannibal.
23. Patrick White, Auburn.

From Oneida County, N. Y.

24. James Pierce, Marshall.

From Warren County, N. Y.

25. Solomon Reynolds, Queensbury.

Residence not known.

26. Joseph W. Stewart.

NAMES OF THOSE CAPTURED AT OR NEAR WINDSOR, IN UPPER CANADA.

27. James P. Williams, Cleveland, Ohio.
28. Simeon Goodrich, do.
29. John Grant, residence not known.
30. John Sprague, Lorain county, Ohio.
31. John C. Williams, Rochester, N. Y.
32. John B. Tyrell, residence not known.
33. Horace Cooley, do.
34. Elijah C. Woodman, do.
35. James Acheson, do.
36. Riley M. Stewart, do.
37. Henry C. Barnum, do.
38. John H. Simmons, Lockport, N. Y.

NAMES OF THOSE CAPTURED AT SHORT HILLS, IN UPPER CANADA.

39. Norman Mallory, residence not known.
40. John Vernon, or Varnum, do.
41. James Waggoner, do.
42. Michael Murray, do.

These men are now understood to be out of prison, upon what is called "tickets-of-leave;" being permitted to run at large within certain limits upon the Island of Van Diemen's Land, and there to work for their own profit, when they can get employment. But they are forbidden to go into any of the seaport towns, to go out from their lodging's after eight o'clock at night; and are required to muster, and to attend church on every Sabbath. These, and other restrictions to which they are subjected, are enforced with severe penalties; and they are liable to be called into the Government works at any time. Such is now, and has been, the condition of these captives since 1842.

The Government of Great Britain, while it has granted a general amnesty to its own subjects who were compromised by the revolutionary measures moved in Canada in 1838, has refused to extend the same to these, our unfortunate countrymen, yet it has been suggested by Her Majesty's Secretary of State for Foreign Affairs, that any representations in behalf of these men, or petitions for their relief, coming from their relatives and friends in the United States, will be favorably received, and the Secretary of State of the United States has consented to transmit to Her Majesty's Government, through the Diplomatic Agent of the United States Government in London, any communications or petitions in behalf of the captives, asking for their liberation, which their relatives and friends may be pleased to forward to him for such destination.

The petitions required to be drawn up, should be commenced thus: "To Her Majesty, Victoria I, Queen of Great Britain and Ireland, &c. The petition of the undersigned citizens of the county of ——, in the State of ——, respectfully represents that ——, who is understood now to be held by your Majesty's Government as a prisoner at Van Diemen's Land, under a sentence of transportation for life, upon a charge of having been concerned in the civil commotions of Canada in 1838, was formerly a citizen of the above named county, and well known to your petitioners; [then proceed and state such exculpatory and recommendatory facts as may be known to the petitioners.] Wherefore, your petitioners humbly pray that your Majesty may be pleased to grant a full pardon to the said ——; and your petitioners will ever pray," &c.

Orlin Blodget has a father and an uncle residing at Philadelphia, Jefferson county, N. Y.; James Waggoner has a brother-in-law and sister-in-law residing at Lewiston, Niagara county, N. Y.; William Gates, who went from Lyme, Jefferson county, has relatives residing near Lewiston, in the county of Niagara, N. Y.; his father lives in Canada; Henry Shew is the son of a widow, in very indigent circumstances, residing at Philadelphia, in the county of Jefferson; Riley Whitney has friends residing at Westminster, in the county of Windham, Vt. and a mother, a poor widow, who resides at Lyme, Jefferson county, N. Y.; Solomon Reynolds has friends residing at Queensbury, Warren county, N. Y.; Elijah C. Woodman has a father, and I believe other relatives and friends residing at and near Belfast, Maine. Of the relatives and friends of the others I know but little, except that they are scattered through the eastern, western, and middle States, and in most cases too poor and indigent to do much for their relatives in captivity. Therefore, the case of the captives is one that makes strong demands upon the humane and just of our country, for action in their behalf; and it is to be hoped that the people of every neighborhood where any of the captives may have been known, will immediately cause a petition of some sort to be drawn up and signed by a considerable number of inhabitants; and where there are any of the captives' relatives in the place, they should be among the first who subscribe to the petitions. After the petitions have been generally subscribed to, they should be mailed, under the address as follows: "Secretary of State of the United States, Washington, D. C."

Can it be possible that the people from whom we have a right to expect these representations will allow any of the captives now at Van Diemen's Land, to die in their present miserable condition for the want of the required application for their pardon?

TH. JEFFERSON SUTHERLAND.

LETTER FROM GEORGE BRADBURN.

Grateful, as I am, for the smallest favors, the Standard will accept my thanks, first of all, for admitting that I am "neither a hypocrite nor a fool," and kindly setting me down as "unaccountably honest in this matter."

To the fellow whose own head has begun to reel, even the sober man seems to be drunk. I attribute, to a similar illusion, the Standard's imagination of a gross, fundamental change, in my position as an Abolitionist. Its own change of position, touching the grandest measure of Anti-Slavery action, *is* a radical change, and not less palpable than fundamental; while my present attitude is essentially the same as it ever has been. For, up to a very late period, the Standard went for "political action," in behalf of the slave, under the Union as it is; it now repudiates such action as criminal; while I continue to go for it, as an indispensable instrumentality of the slave's deliverance. My only change, if change it may be called, consists simply in having dared to scatter my vote, and resolved to throw it with those of the great mass of American Abolitionists, constituting the Liberty Party. Let the turncoats, who are falsely prating of a fundamental change in my position, remember this. There needs not the slightest alteration, in either the spirit or the letter, of the public lectures I have for years been delivering, to adapt them to all the real exigencies of the attitude in which I now stand. And it is, to me, a gratifying reflection, that of those who have become Abolitionists through my humble efforts, I know of almost none, saving certain "honorable women," (and these, I trust, there would be no occasion to include in the exceptions, but for their political disfranchisement,) who are not already most punctual contributors to our "terse literature of the ballot-box," which, protected by no "law of copyright," now sends forth the most startling testimony ever uttered against Slavery, as it will assuredly one day strike the blow that shall shiver the chain of our last bondman.

Yet, the Standard would rather I should act with the Whig party than with the Liberty party, pro-slavery to the core as the former is, and supporting as it does the very prince of slaveholders for the highest office in the country. It declares, that my "position now is even more false" than when, in 1840, departing from my otherwise uniform course of "political action,"—though for no such reasons as the Standard alledges,—I gave my vote for the infamous wretch, who, to the scorn and execration of all parties, now fills and pollutes the Presidential chair. I thank God, that the "National Anti-Slavery Standard," is no standard, either of judgment or of action, to the overwhelming masses of American Abolitionists. Dismal enough for our three millions of slaves would be the day, on which the high-sounding cognomen of that journal, retaining its present views, should cease to be a magnificent misnomer.

The Standard's account of the Liberty Party is not reliable; one less so, would hardly be put forth by a knot of Southern slave-drivers. If I believed a tithe of it, I would shun the party as I would perdition, and cry out, with Wendell Phillips, at the top of my lungs, "Cursed be the Liberty Party!" But *knowing* it to be mainly false, I cannot help flattering myself, that our gifted friend's malison, awful as it is, may fall upon that party as harmlessly as fell the curse of Schimei upon David; and, in the words of the latter, I almost dare exclaim, "Let him curse!"

The Standard attempts to identify the Liberty Party with "new organization." It says, in allusion to certain members of the latter, I "must know that the most bitter opponents of the Anti-Slavery cause upon all the principles which" I "have for years held to be true and all-essential, are to be found among Third Party people." Well, what of that? Suppose they were to be found, as some of them may be found, among Irish Repeal people: would that demonstrate the utter rottenness of the Repeal party? But, in truth, I am not so wise as the Standard supposes. I "know" not whether "*the* most bitter opponents" it speaks of, "are to be found among Third Party people," or in the ranks of the Whig or of the Democratic party. But I *do* know, that some of the strongest "New Organizationists" are "most bitter opponents" of the Liberty Party, and are going, as they ever have gone, hand-in-glove with the last two parties. The noble founder of the Liberty Party had no sympathy with "New Organization." The same is equally true of the man, who did more than any other, to establish that party "in Massachusetts." Probably not one in a hundred of the Liberty Party knows anything about "New Organization," or would sympathize at all with it if he did; and of the few who once sanctioned it, some have ceased to defend it.

The real New Organizationists of the present day, are the only employers of the Standard; who, at the last meeting of the American Society, declared it to be the *duty* of all Ablitionists, not to vote, under the present National Constitution; just as, adopting the same exclusive principle, the old New Organizationists pronounced it to be the duty of all such, to vote. You say "the cases are not analogous; that the old New Orgahizationists attempted to settle the abstract question of the duty or obligation of voting. I think they are analogous. At any rate, I opposed, and deemed that others opposed, the old New Organizationists, solely on the ground of their declaring it to be "the imperious duty" of certain of our brethren to do that which the consciences of those brethren would not allow them to do. And this is precisely what the majority of the American Society has now affirmed of the minority. It has gone further. It has connected with what might otherwise be called a mere "expression of opinion," the *measure* of applying all the funds and agencies of the Society, to the dissemination and enforcement of that opinion. The Society having done all this, it strikes me as something more than absurd in the Standard, to assert that the new movement is a mere "expression of opinion on a line of duty," and that it constituted no occasion for the present writer's "leaving his old friends." Even if it were only an expression, I should still deem it strongly objectionable; sufficiently so, indeed, to warrant, if not impel, the minority to withdraw from the Society. But the Standard alledges, that the Society's proclaiming Slavery a sin, and immediate emancipation a duty, must be regarded as at least equally objectionable and ensurable. The allegation, however, is obviously groundless, since slaveholders compose, and can compose, no part of the Society; while it involves the absurdity of supposing, that persons, associated for a special object, can remain so, though the majority insists on denouncing the minority as faithless to duty in relation to that very object, and using the common funds and agencies of the Society for the purpose of such denunciation. It is true, I know, as the Standard affirms, that the minority is at "liberty to remain in the Society, if it will endure the rebuke of the majority. The same, however, would be equally true, were the majority to insist on the privilege of perpetually picking the pockets of the minority. But such a "liberty," I take it, the minority could hardly be expected to exercise. There are men, who would rather have their pockets picked, than be stigmatized by their associates as recreant to "duty."

The Standard says the Liberty Party is "made up to a great extent of people who will accept a man as their spiritual guide, and teacher, whom they will not vote for as town constable or pound-master." If it be so, it is certainly a matter of deep regret; and I will do what I can to make such one-sided people as faithful to the Church, as the Standard admits them to be to the State. I have long been obliged to lament, that the friends of the American Society, are likewise, "to a certain extent," unfaithful to the Church, aye, and to the State also; maintaining both pro-slavery ecclesiastical, and pro-slavery political relations. I am glad there are none, and can be none, in the Liberty Party, guilty of the sin of this double inconsistency. Practically, so far as abolitionism is concerned, unfaithfulness to the Church is a less evil than even unfaithfulness to the State; for if men will but vote aright, we shall obtain emancipation, though they accept Satan himself "as their spiritual guide." As an Abolitionist, therefore, I care not, a straw, what sort of spiritual guides men employ, except so far as their employment of them shall affect the paramount business of voting.

And the Standard asks if I do "not know that another class who go to make up the Third Party in Massachusetts, are the sheerest political demagogues, and broken-down politicians." I tell it, that I know no such thing. But were its assertion true, that should not prejudice me against the Liberty Party; I would rather rejoice, that such miserable bipeds had, for once, resolved to do a good thing, to abolish American Slavery, which the political gentlemen, and well-sustained politicians, have so long refused to do. I tell the Standard, further, that there are moral-suasion demagogues, and broken-down spiritual sentimentalists, as well as "political demagogues, and broken-down politicians." The former have come to be considered, by all full-grown men and women, quite as excusable as the latter.

The Standard, striking hands with the Whigs, charges the Liberty Party with favoring the project of annexing Texas. It says: "While one great party,—the Whig—has made the non-annexation of Texas, on Anti-Slavery grounds, the rallying cry in their partisan warfare, * * * the organ of the Third party comes out in favor of admitting Texas. "And this," it sneeringly adds, "claims to be the great Anti-Slavery instrumentality of the country." The first of these two brief periods contains, unintentionally no doubt, three or four falsehoods, expressed or implied. Its assertion of the Whig party is without foundation. And as to "the organ of Third Party," there *is* no such organ. The Liberty Party has a hundred organs, more or fewer; but no particular journal may be called "*the* organ" of that party. As well might the New-York Tribune be called the organ of the Whig party. If the Standard alludes to the Emancipator, and means to assert, that that paper has "come out in favor of admitting Texas," I feel safe in pronouncing the assertion to be entirely without authority. But if it had authority for such an assertion, its inference, that the Emancipator must therefore be treacherous to the cause of Anti-Slavery, would be none the less false. I can easily conceive how an Abolitionist might advocate the admission of Texas, on Anti-Slavery grounds. I know an Abolitionist, whose Anti-Slavery integrity I never yet heard questioned, and for whose opinion I would give more than for that of any other person in our ranks. He is not a Liberty Party man; nor would he, for reasons I need not stop to mention, vote for Annexation. This sound-hearted and clear-headed Abolitionist, assures me, that, were this question to be determined by lot, it were better, in his judgment, an affirmative one should be drawn. And I have heard an agent of the American Society, more than once, publicly express a wish that Texas might be annexed; and, so far as I know, he has not been rebuked for doing so, by "the organ of that Society;" though, if I do not misremember, the wish was uttered, on one occasion, in the very presence of the whole trinity of Non-Resistants who preside over that "organ," which, erroneously imagining the Emancipator to have done the same thing, has therefore discoursed such harsh tones of imprecation. And the Herald of Freedom, the Standard's ablest coadjutor, has also avowed itself in favor of joining "the valley of rascals" to this "upland of rascals,"—as it calls our republic,—provided the former can stand it to live with us." The Herald, too, I believe, has been spared the Standard's rebuke. And who knows but the Emancipator, were it guilty of the offence charged against it, might likewise have been so spared, had it only abandoned its obnoxious old theory of voting, and lent its superior energies to swell this tea-pot tempest against the American Union?

To the Standard's contemptuous exclamation, touching the alledged claim of the Liberty Party, "to be the great Anti-Slavery instrumentality of the country," I have only to reply, that, had that party preferred such a claim, the claim, in my judgment, would be most amply sustained by its works. *I* deem it the most efficient Anti-Slavery instrumentality in the world. By its employment, chiefly, as a thing of course, I look for the abolition of American Slavery; and believe it will do more, than all other professedly Anti-Slavery instrumentalities, for the universal abolishment of chattel slavery. The high opinion I expressed of its efficiencies, in my letter to Mr. Swanton, has been more than a hundred-fold sustained by my subsequent experience and observation of its practical working.

GEORGE BRADBURN.

EXTRACT OF A LETTER FROM C. T. TORREY TO J. M. McKIM.

MY DEAR MCKIM,—Yours, dated October 30, and mailed November 16, reached me to-day. To-morrow I am to be carted over to Court for trial. My trial will not, I suppose, be urged before Friday, *possibly*, not till Monday next. But it is *probable* this is the last letter you will receive from me, for *years*. So strong is the web of perjury around me, that I have no *real hope* of acquittal, especially as the trial is to be suddenly pushed on, after a formal agreement once made to defer it till next term.

I will thank you to acknowledge the receipt for me, of the six dollars you enclosed, from the friends whom I never saw, but to whom I am grateful for their kindness. My imprisonment in the Penitentiary will entirely prevent the trial before the Supreme Court. I consider, therefore, that nearly every useful purpose of my imprisonment, to *the cause*, is lost. I know there will be "indignation" meetings, speeches, and resolves; that my name, for a while, will give point to now and then an eloquent sentence. But, as to any *serious* effort for my relief, it will be like "Big Ben," in Bucks county. When the three hundred and fifty dollars, to rescue him, were wanted, he was discovered to be a *bad man*.* He was *good food* for *agitation*, but no object of practical benevolence. Don't say I am unjust, or bitter: I am neither. But I estimate human nature *as it is*. It is true, I have *many*, MANY friends. I have slanderers, I have enemies enough, but, go where you will, where I am known, and you will find some of the very best men and women in the world, who are warmly attached to me. I thank God for it; and *their* prayers may secure me an abundant supply of the spirit of Jesus Christ in my prison. Still, I *expect* to be forgotten, by most persons. Even those who love me, will be absorbed in new cares, new duties.

Happily, God is multiplying *similar* cases to such an extent that Abolitionists will not be able to refuse any longer, to discuss or embrace *better principles* on the points involved, than those now current among the mass of them. They must learn the DUTY of making wise plans, and executing them for the personal rescue of the poor of the land from bondage: just as we *would* do if our own family relatives, were the bondsmen. I intended to write something on this subject, for the Press, but I shall not have time now. Perhaps I shall make out a *sketch* before I close.

My bodily health is better. I sleep pretty well, have good appetite, and digest *light* food well. My *neuralgia*, however, continues, with frequent and severe pain. My strength is increasing, slowly, though a very little exertion sends me to bed. With *your arm*, perhaps, I could walk from No. 31, to Chesnut street, *if I had the chance!* I am afraid Maryland will not *make money* by *my weaving* silk, for a long while to come!

At all events, my *physical* comforts will not be diminished by the change to the Penitentiary. Ah—the "*reformed*" system of prison discipline, with its horrible secret *scourgings*, *shower* baths, and six days *starvings*, (which no man wholly escapes)—*these* ARE charming prospects ahead! I tell you, McKim, more than one-third of those who are in our *reformed* prisons *two* years and more, leave them so impaired in both bodily and mental health, as to be but one *short* remove from imbecility of mind and actual sickness of body. It is only by *frequent* pardons that the per centage of insanity and death in these "reformed" prisons, is kept so low, as it appears in the reports. The silence, the *enforced* mental *inaction*, the prevention of all activity of the affections, the *social* nature; these *directly*, and powerfully, tend to overthrow the mind, to make it imbecile—while the physical cruelties are enough to break down any nervous or feeble frame. I have been gradually gathering facts on that subject, for years, and did hope, this winter, to prepare an elaborate essay on it for the press. What a host of *intentions* a prison shuts up!

Am I happy? Yes, on the whole—these ten days my dear *wife* has cheered my poor cell with her smiles—(for she will not let *me* see her shed any tears, lest it make me unhappy. Nor will she speak save cheerfully. "The woman is THE GLORY of the man." But, in prospect of being shut out from all the world, from all society, I am not unhappy—for the presence and spirit of our blessed Saviour are not withheld from me. The most painful emotions I feel in regard to it, are, that I am to be condemned to a *useless* existence: no activity for the good of others or my own. I shall be thirty-one years old, the day after the morrow, the 21st. The most useful part of life I must spend in prison. But God did not *need* me, in His service, in freedom, and therefore it is I am in prison. When Peter was *wanted*, the Angel came and opened his prison-doors: but when he had *done* his work, he was *not* rescued from the cross. Perhaps God will yet make *my prison* the day star of hope to the slaves of Maryland and Virginia. I shall not be very unhappy, in solitude—that most awful of *all* solitudes, *compulsory silence* from year to year—so long as GOD gives me his love and his spirit. Those who are free must labor the more diligently for the suffering slave.

* Our friend does not seem to know that "Big Ben" was redeemed; six hundred dollars were paid for him.—J. M. McK.

TO CHRISTIAN WOMEN.

The attention of this class of readers is requested to the consideration of a subject which demands the immediate and solemn investigation of those who have hitherto given it no attention. This appeal is made to those who value freedom, and have been redeemed from the bondage of sin, and brought into the glorious liberty of the children of God.

While enjoying the rich blessings heaven is showering upon you; while participating in the social converse of the family circle, has not a thought sometimes stolen away from that happy scene, in search of the family of the poor slave, which was at that moment toiling on a Southern plantation, under the overseer's lash, or standing terror-stricken at the sound of the unfeeling auctioneer's voice, which was soon to sever the dearest ties of earthly affection, and separate forever that little circle of united hearts, pierced with the agonizing thought that they were never again to share together the endearments of *home*? When contrasting the wretched condition of that family, torn asunder by the hands of wanton barbarity, with your own dear circle of friends, have not your hearts bled for those whose tender affections, comfort, and happiness, have been so cruelly trifled with; and has not the fearful inquiry presented itself—Have not *I* a share in the guilt of this horrid traffic of human beings, if I refuse to rebuke the sin? If I am indifferent to the subject, does not my unfeeling neglect of a sister's wrongs incur the displeasure of Him who has said—"Remember them that are in bonds as *bound with them*?"

Slavery is a *national* as well as an individual sin; and the public voice rivets or loosens its fetters; and has not your influence been effectually exerted in the renovation of public sentiment, upon subjects of less importance than this? Let your fervent zeal and untiring efforts be enlisted in the righteous cause of Emancipation. A criminal apathy prevails, to a great extent, upon this subject. Could we behold, in its true colors, the great mass of physical and moral evil produced by Slavery, we should surely need nothing more to excite us to vigorous exertion for its immediate abolition. When you take the Word of God into your hands, will you not raise a fervent petition that this precious book, which is a lamp given us to enlighten our path through this dark world, may no longer be withheld from the injured slave? When you enter the sanctuary, to feast upon the blessed truths of God's Word, forget not the slave, who cannot participate in this holy privilege. When holding sweet communion with your Heavenly Father in secret, bear the slave on your heart to the mercy-seat; *there* plead for those, who, though treated worse than brutes by their inhuman oppressors, have souls as precious as yours; and see to it that the blood of these souls does not leave a stain upon your conscience. Plead, too, for those, who, treating with contempt the command of Jehovah, "Thou shalt love thy neighbor as thyself," are willing, for filthy lucre's sake, to rob their fellow-men, not only of all that makes this life dear, but of the celestial joys of an eternal paradise! While the gospel's glorious light is beaming through our land, scarcely one ray is permitted to illumine the dark mind of the slave; and while we are cheered with the Sun of Righteousness, *his* soul is kept in the darkness of heathenism; and when the slave and his oppressor stand together at the judgment seat of Christ, a fearful account will *he* have to render, who has shut out the light of Heaven from his brother's soul!

Thanks to God, a brighter day is dawning upon the captive. The glorious work of Emancipation has commenced, and you are called upon to assist in breaking the fetters of the slave. Take a decided stand on the side of justice; condemn Slavery in all its forms whenever an attempt is made to justify or tolerate it; even in its mildest aspect it is complicated robbery. When you join the social party, speak a word in behalf of your afflicted brethren and sisters, and endeavor to excite sympathy, and produce effort for their relief. Exercise moral courage, and as you value the welfare of the slave and the slaveholder, suffer not the frowns of your fellow-creatures to check your ardor in this holy work. Remember that you will soon meet those who are now crying to you for help, at the tribunal of an impartial God. May you not there have to endure the bitter reflection, that you refused to make one effort for their rescue from their terrible oppression!

S.

LIBERTY PARTY SPIRIT AMONG COLORED PEOPLE.

Receiving a pressing invitation to attend a public meeting on Thursday evening the 31st, at Union Hall, I responded to it, and at a late hour the meeting was called to order by *Newport Henry*, who came in and took the chair without ceremony of vote, or any other preliminaries. The object, he said, was to examine the merits of the political parties. He was asked if this was a public meeting; he hesitated a little, and a Mr. Glocester, a colored *Presbyterian Minister* replied that it was for the friends of Liberty party. One individual rose and said he was not a Liberty party man, and would retire. But a third, W. P. Johnson, assured him that it was only a slip of the tongue, that it was for the friends of *Liberty*; so the individual remained. The first speaker called out was Mr. Arnold Buffum, who occupied three-fourths of an hour in showing the pro-slavery character of the Whig and Democratic parties; but as to the *Thirdparty*; it was sure to overpower both the others. This, with one other idea, that party the Liberty would poll 200,000 votes at the approaching election, was the only point worthy of notice in Mr. Buffum's speech, and he sat down amidst *great* applause from part of the audience. That part of the audience opposed to attaching the colored people to any one of the parties, then asked to be heard, but was refused a hearing. When Mr. Glocester, the Liberty partisan, was called for by the *Chairman*, he came forward, and introduced a resolution to the effect that it is the duty of us, as a class, to join the Third party, and sustained it in *his* way, by a flaming, frothy speech, three-fourths of an hour long: at the close of which, our talented friend, Dr. Smith, appealed to the Chairman whether it was right to allow a resolution of that character to be introduced and passed, without allowing both sides to be heard, but the *Chair* ruled that the Doctor was out of order. Another gentleman insisted that if the other side was not to be heard, the mover ought to withdraw it: and strange to record, rather than submit to free discussion, the reverend gentleman withdrew his own resolution. These are some of the evils that Third partyism inflicts upon the colored people, and it is a singular fact, that the ministers among us are the warmest advocates of Liberty PARTY, and the strongest opponents to free discussion. V.

The Anti-Slavery Standard.

NEW-YORK, THURSDAY, NOV. 28, 1844.

Take Notice.—There is a paper published in this city, called the New-York Standard, and letters and papers intended for us, often get miscarried to that office. Our friends and correspondents will please be sure and direct to us, as the *Anti-Slavery* Standard.

"ABOLITION."

Under this head the True Sun, of this city, published a few days since a long article, giving its views on the present aspect of "Abolition." Its opinions are derived from the letter of Judge Jay to Mr. Frelinghuysen. This letter was placed in the writer's hands by a merchant of this city who belongs to the Liberty Party, in answer to an inquiry, as to what that party proposed to do, and to what their efforts tended? The Sun learns, for the first time, from Judge Jay, "that there has been a great mistake in the South, and also in the North, as to the principles advocated by the Abolitionists." The opinion of Mr. Garrison, the address of the American Society in 1835, and the extract from Mr. Jay's book, are given in proof that there is no intention to interfere with Slavery in the States by Legislation. The object, then, which the Anti-Slavery politicians seek, the Sun understands to be simply the abolition of Slavery in the District, and of the Domestic Slave-Trade.

"In the first place," proceeds the writer, "the abolition of Slavery in a small and inconsiderable district, like the ten miles square, is a very partial and meagre effort for so much pretension. If the happiness and contentment of a very small number of slaves in that District be the chief end in view, then they have agitated the Union for what is comparatively a very trifling object." If the Sun had said simply that a different issue, and one as much more important as three millions is greater than eight thousand, had been presented to the people by the Liberty Party, and their real one thus magnified, I could find no fault with such an assertion. But the Emancipation of even those eight thousand slaves, is a result worthy of infinitely more "agitation," than has ever yet been made by the Liberty Party, and is of infinitely greater consequence than any party measure that has been presented to the people since the States ceased to be colonies. No question of political economy or expediency is worth a thought, till the right to personal liberty be established on an indestructible basis; and the Government that tramples on this, in the person of even the humblest of its subjects, who is guiltless of crime, is a tyranny, be its professions what they may. But presuming the two objects just mentioned to be the only ones of the Anti-Slavery politicians, the Sun comes to the conclusion that Abolition is *dead*, inasmuch as the triumph of the Democratic party must set these questions at rest for at least four years.

It is curious to see how minds that may be very clear on all other subjects, become mystified when they touch this of Slavery. The writer referred to, starts with the acknowledgment of having gained this new information also,—that Liberty Partyism and Abolition are not identical; yet falls into the error immediately afterward of singing the requiem of the last, because, reasoning as a politician, he sees that the other must be ended, inasmuch as its aim is missed in a most signal political defeat. It is a politician counting political chances, and having no higher ken than this, it is not to be wondered at that he fails to make the proper distinction. Let us try to separate the two questions.

Looking at the Third Party as a distinct political organization, it may be counted as "*dead*." Created for a single purpose—putting out of the question now, its real origin here and in New England—and that purpose the protection of the rights of but a portion of the people, and in only one way, it cannot survive the necessity which created it. That necessity can exist only so long long as one or both of the great parties, between which the people are divided, refuse to recognize the neglected or forgotten rights of the few. The Third Party, then, must cease to exist so soon as the duty which they have only affirmed, other and more powerful organizations shall take upon themselves to fulfill. The wisest among them have long foreseen this, and some of their leaders, especially at the West, have therefore carefully endeavored to prepare the members of their party for a more extended organization which should embrace other objects than the partial one of opposition to Slavery in the District of Columbia, the inter-state Slave-Trade, and the protection of the North against the further encroachments of the Slave-Power. Many indeed have gone farther than this, and are anxious to relieve their party from its obnoxious character as an *Anti-Slavery* party. "I wish," said a leading Liberty Party man to me, not long since, "that I could impress it upon the attention of our friends, that the less we say about Slavery the better. We must preach the great doctrine of human rights in its broadest sense, and on the subject of Slavery, declare—we *have nothing to do with it*. We wish to relieve the North from the unwarrantable and unconstitutional ascendency of the slaveholding power, and having done this, it is no concern of ours, *politically*, whether Slavery, as a State institution, exists or not." I do not pretend to give precisely his words, but only to convey the idea on which he enlarged at some length. This is putting the matter in its true light, and to belong to such a party, it does not need, as another of their most talented leaders once said to me, that a man should be an Abolitionist. Bring the people up, then, to a certain moral and political standard,—that it is wrong for them to abet and foster Slavery further than the strictest construction of the Constitution obliges them to do, and that they will not submit to any encroachments upon their rights by the slaveholding power,—and where is your Liberty Party? It can have no longer a distinct existence, but must be swallowed up in one or the other of the great parties of the day. As an Abolition party, then, it can never attain even to a respectable minority, for the simple reason that the same moral power which called it into existence, is acting with tenfold power upon the other parties, and will induce them to engraft so much Anti-Slavery as exists in the Liberty Party upon their existing organizations, rather than abandon these for a new one, which can represent their creed only in part. Or if the Liberty Party shall still maintain any distinct existence, it must be by assuming the general principles of one or the other of the great parties, and with the scattered fragments which the political flood has left, form another party upon a partially new basis. But such a party, though it may be truer on the subject of Slavery than those which have preceded it, must occupy nearly the same relative position to the system of Slavery as a whole, and still be under the present Constitution, one of its principal supports. That such is to be, and at no distant day, the result of the Third Party movement, in those sections of the country where it has been at all an honest movement, the signs of the times plainly foreshadow. It is not strange, then, that to one who confounds Abolition and Liberty Party, that the former should seem as "*dead*."

But "Abolition" is something more than, and essentially different from, Liberty Party. The one can only claim, as a political right, the emancipation of a few slaves in the District of Columbia, and the incidental good of the destruction of the inter-state Slave-Trade; the other demands, in the name of God and humanity, the Abolition of American Slavery, whose victims are counted by millions: the one seeks to free itself from the ascendency which the slaveholding power has gained in the administration of the Government, and to restore to the North the rights of which she has been robbed; the other would destroy the source of that ascendency, feeling sure that in asserting the rights of those who are robbed of everything, the most direct method is adopted of re-establishing the rights of all: the one would create a partial good by fierce strife in the political arena, where victory—when we examine the Constitutional banner under which it is gained—is worse than defeat; the other, by appeals to men's hearts and consciences, would bring about a radical reform, which not only seeks the redemption of the slave, but, whether sought or not, will establish a Government which shall be free indeed. I do not mean of course to underrate that which the Liberty Party proposes to do; but even this will be done, as just now said, by others, when that party shall become merged in a stronger; and that again shall do its work impelled by the same power which gave the Liberty Party its vitality,—so far as it has any—and at which the Liberty men in this and the Eastern States are constantly sneering,—the power of "moral suasion." Politicians then may count, in their calculations of political movements, and political influences, on the death of a party, but the Abolition movement was never so full of life as at this moment, and never were more certain of a speedy triumph.—G

GEORGE BRADBURN'S LETTER.

In the Liberator of last week is a long document from Mr. Bradburn, of which the letter, which may be found in another column of to-day's Standard, formed a part. As the article could be separated without, in any degree marring the meaning of Mr. Bradburn's strictures on the Liberator and Standard, and as it seemed unreasonable that both papers should fill their columns with a communication which as a whole, in nowise concerned either of them, Mr. Garrison sent me the portion which properly belonged to this paper.

If Mr. Bradburn meant by this article, simply to define his position, either for his own satisfaction, or to gratify the curiosity of persons who may wish to know what it is, nothing more of course is required of me than to extend to him, without remark, the courtesy of a hearing through the medium of our columns. If, however, he meant to provoke me to a discussion by these strictures on the few words uttered several months since,—and uttered, let me say, in no unkind spirit—he entirely fails of his object. A personal controversy is never pleasant to me, and unless some principle be involved, never profitable to anybody. Mr. Bradburn's position, and my opinion thereon, are neither of them of such consequence, as to make the present case an exception to the general rule.

I may, however, briefly reiterate what I have before asserted: that I regret the change of opinion and position which my friend has assumed and avowed. I have understood him to be essentially an "Old Organizationist," and keeping aloof from the Liberty Party, on precisely the same grounds with his associates—because it was, in the Eastern States, a dishonest party, brought forth in iniquity, and receiving its character from men whom he has denounced, in both public and private, in terms which, out of delicacy to his new relations, I will not repeat. If to give his adherence to this party, and to associate intimately for a common object with men, whom, a few months ago, I did not believe it possible he would come in any other than accidental contact, be not a change both of opinion and position, then I have been most egregiously deceived in all his former course. I certainly understand where he is *now*,—I thought I understood where he was *then*. If I, as well as everybody else, have been deceived heretofore, our friend can only wriggle from one horn of a dilemma on to another, and plead to an indictment of past, rather than present inconsistency. It is not, however, a matter of very great moment. I certainly do not deny Mr. Bradburn's right to stand where he pleases. I have only regretted his choice of position, and wondered at it when his "means of grace" were considered.

As to my own change,—I am conscious of none. It is three years since I voted at all, having refrained from doing so, for precisely the same reasons I now do; and even then I voted only in a local election, not seeing clearly that the same objection which prevented me from aiding in the election of United States officers, applied with equal force to those of the State. True, I have urged all who do vote to keep aloof from the two prominent parties, because of their pro-slavery character; I do so still; and for such persons, also, I have advocated separate party organizations in certain localities; that I do now. But this is a very different thing from joining the Liberty Party in Massachusetts, which I have always held to be none the less unprincipled and base, because its professions merely, were of the utmost purity, and the strictest integrity. To Mr. Bradburn's column on this subject I need not reply. An occasional mobbing, under the direction of Third Party priests last spring, in Massachusetts, because I saw fit to expose the character of a pro-slavery church, is worth to me whole pages of declamation or argument —G.

JOSHUA LEAVITT.

This gentleman's last, in the Morning Chronicle and Emancipator, may be found in our Pro-Slavery column of last week.

It must be remembered, in accounting for this demonstration of Mr. Leavitt's character, that he has no means of judging the heart of such a man as Mr. Phillips. His own affords no clue to a right conclusion. *He* naturally enough thinks that it is necessary a man should be *paid*, in order to stimulate him to expose the corruption of political parties. The disinterestedness that throws in, as that of Mr. Phillips has done, to fill up the gulf in the market place, the income of a competency; the honor and emolument which the legal profession in New England ever tempts distinguished talent with; the advantages of a beloved name, made honorable by the worth of preceding generations that have borne it, as well as by the present; the consequent certainty of political preferment;—this disinterestedness, we say, Mr. Leavitt has no means of comprehending.—G.

NEW HAMPSHIRE ANTI-SLAVERY MEETING.

A special meeting of this Society commences to

need to stay away, and those who must, on the first and second days of the Convention, cannot put their Sunday to a better use, than to devote it to the cause of those who are in bonds. New Hampshire Democracy hates monopolies. Let her Abolitionists protest by their deeds against the monopoly which a pro-slavery church and priesthood would make of this day. There can be no more acceptable worship than to do good on the Sabbath, and where the Church denies them the right, let men gather together like the early Christians, and hold counsel together what work it is that their faith demands of them.

OUR CORRESPONDENTS.

"What foolish thing have I said, that the people should praise me?" said an Athenian orator, as he descended from the rostrum amid the plaudits of his hearers. The editor, in our day, will not often ask this question, as he is one with whom everybody deems it a sacred duty to find fault. If he have any confidence in his own judgment, no one can be taught so fully by experience, the falseness of the old maxim—*vox populi, vox dei*,—that the voice of the people is the voice of God. But sweet as praise is to most of us, he who gains it from the many, but makes the few "judicious grieve," is not to be envied. Particularly in a reform like ours, it may be laid down almost as an axiom, that he who pleases the fewest, is the nearest right.

It does not become us to say what benisons we may have received from the few whose commendations are worth striving for; but I have often wished to bid our readers to some small share of the rich banquet of disapprobation which our correspondents spread before us. To me there is great comfort in the fact that every man seems to think us seated comfortably astride his neighbor's hobby, and laughing at, or denouncing his own as a most sorry jade. "You are," says one, "in favor of Polk and Dallas, and look at everything through your Locofoco spectacles." And with an ell-long face, the good man adds, "*I* cannot vote for Clay, but I hope he will be chosen, and protest against your wholesale condemnation of the only Anti-Slavery party!" "You are too Whigish for me," says another, "and are in coalition with the Tribune to effect the election of Henry Clay." "You have established a political test," cries a third; and "I can't go your non-resistance," says a fourth, who forthwith subscribes for a Liberty Party paper.

But two letters received on two consecutive days during the past week, are rather the richest specimens of the grumbling genus, that have yet come to hand. The first is from a man in Massachusetts, who, having received the Standard for three years without paying a cent therefor, sends us three dollars in lieu of the six dollars with which he was charged. The paper, he says, had found its way into his box at the Post-office, and thence to his house, entirely against his will, all these three years; and as notice was once given by the publishers that papers would be stopped when arrearages were not paid, he did not hold himself bound to pay the bill. There is no way of compelling such a man, were it desirable, to pay his just dues. We can only regret that the former Treasurer mistook him for an honest man. But this, by-the-bye. I am at a loss to know, why he should pay half the amount due, unless it be to allay some uneasy twinges of conscience, or more likely still, for the satisfaction of reading us a lecture on morality in general, and on the present position of the Standard, and Anti-Slavery politics in particular.

I shall next week give some extracts from the letter of this Doctor—for he rejoices in that title—as well as is "per contra" in another missive. I think our readers will not fail to be convinced that we are most outrageous Locofocos, and most rascally Whigs, Will somebody stop his paper because we go for the Liberty Party, that our depravity may be complete? The evidence of our wickedness in this particular, may be found under the Communication head of to-day, from which columns it has been heretofore conclusively proved that we belong to both the other parties. Our readers should remember that we adopt all the opinions to be found in the Standard, except the editorial.—G.

THE ADELPHIC UNION, IN BOSTON.

This praiseworthy Scientific and Literary Institution was established four years ago, by that class of the citizens of Boston who are debarred by prejudice from the lecture-rooms of the other literary institutions with which "the Athens of the United States" abounds. Providence ever helps those who help themselves; and one might therefore venture to predict complete success in an effort so energetically continued as this has been, without having had the cheering view of the crowded Tremont hall, listening to the Rev. Theodore Parker's introductory lecture. But after reading the list of lecturers engaged, and seeing the general interest manifested in the institution, and in the enterprising band of young men who founded it, no doubt can be entertained of the most satisfactory issue.

The lecture on Tuesday night last was everyway worthy of the speaker and of the auditory. Mr. NELL explained the cause and the purpose of the institution, and introduced Mr. Parker to the assembly, in a few well-chosen and well-spoken words.

The lecture was upon the signs of the times. Mr. Parker spoke of the distinguishing characteristics of nations:—sketching in a rapid and masterly manner the traits of Greek, Roman, Celtic and Saxon nationality, demonstrating as he went on, the leading idea of each. Then he spoke in like manner of America; of her mission among the nations, and of the signs among her people that she was beginning to recognize and fulfil it.

The Committee of the Adelphic Union have been at the expense of providing a good Hall, (Tremont Hall, Tremont street, opposite the Common,) and have, in a generous and gentlemanly manner, thrown it open to the public. It is to be hoped the public will appreciate and improve the opportunity.—c.

Lectures are promised from the following distinguished gentlemen, on the succeeding Tuesday evenings:

Wendell Phillips, Esq. on *next* Tuesday evening; and afterwards,

Walter Channing, M. D.	Rev. John Pierpont,
Rev. Samuel J. May,	William Lloyd Garrison,
H. I. Bowditch, M. D.	J. V. C. Smith, M. D.
Edmund Quincy, Esq.	Rev. Samuel K. Lothrop,
Rev. Caleb Stetson,	Paul H. Sweetser, Esq.
Edward Young, Esq.	Rev. James F. Clarke.

☞ Exercises will commence precisely at half-past 7 o'clock.

Tickets for the course, admitting a gentleman and lady, 75 cents. Single tickets, 50 cents.

The following gentlemen are the committee of the institution on lectures:

William C. Nell.	Charles A. Battiste,
Alfred G. Howard,	Edward B. Lawton,
Benjamin Weeden,	William W. Rich.

AMERICAN SLAVER.—The United States Brig Porpoise, says the Courier and Enquirer, arrived at this port a few days since, from the coast of Africa. She bring intelligence of the capture of the Spanish Slave Brig, Bolladere. She was taken by a British man-of-war, of course; the patriotism of our countrymen forbids their committing such an act. This is the third time the Bolladere has been taken, having been each time condemned and sold, and purchased again by the slavers. She was built at Baltimore, and was sent from that port in the first instance with emigrants for Liberia, and sailed for Havanna with a cargo of slaves on her return voyage. She was celebrated for her beauty and fast sailing, and her capture had caused great excitement.

COLORED SEAMEN.—The Hon. Samuel Hoar, of Concord, Massachusetts, has been appointed agent for the city of Charleston, under resolves of the Massachusetts Legislature, for the protection of colored citizens of that State, who are imprisoned in the Slave States, when entering within their boundaries.

DISUNION.—The Rev. Richard Fuller, D.D. of South Carolina, and the Rev. Francis Wayland, D. D. President of Brown University, are discussing the subject of Slavery in the Boston Recorder. One would suppose that Dr. Wayland has discussed long enough to come to some definite conclusion.

TROUBLE IN ST. LOUIS.—Twenty-three colored men were arraigned before the Recorder on the 11th instant, for some violation of the city ordinances. It is said there had been some "tampering" with the slaves during the week previous.

☞ I am requested to call the attention of our readers to the correspondence in relation to the prisoners in Van Diemen's Land. It is worthy of an attentive perusal.

The collection taken in Mr. Pierpont's Church, after a Sabbath afternoon discourse from Mr. Wendell Phillips, on the case of Capt. Walker, amounted to $83.

GENERAL INTELLIGENCE.

Foreign.

SEVENTEEN DAYS LATER FROM EUROPE.

Arrival of the Britannia.

The Britannia, Captain John Hewitt, arrived at Boston on Friday morning at a quarter before eight o'clock, having left Liverpool on the 5th instant, making the passage in 16 1-2 days.

The cotton market remained in a quiet state with a fair demand from the trade, and speculators nibbling occasionally.

The Great Britain is at length released from her protracted confinement at Bristol. It is intended that she shall make one or two trial trips, after which she will proceed to London, and afterward from Liverpool to America.

Manchester has been made a port, and a Custom House has been established, with the necessary officers.

Miss Miller, a young and beautiful lady, has been preaching sermons in some of the Methodist Chapels in the midland counties, with much *éclat*.

Harriet Martineau states, in a letter to a friend, that she has been much benefitted by submitting to the mesmeric process, so much that, after a long confinement to her room, she can take a three-mile walk with ease and pleasure.

It appears from an official return, that at the end of August last, there had been completed in Germany, four hundred and seventy-five French leagues of railroads, and that the capital employed amounted to about fifty millions of pounds sterling.

Christening the Royal Exchange.—The principal item of metropolitan intelligence, was the grand opening of the New Royal Exchange, which took place on Monday the 4th, and was attended, in great state and splendor, by the Queen, accompanied by his Royal Highness, Prince Albert, her Cabinet Ministers, many of the Nobility, Foreign Embassadors, and other distinguished individuals.

War upon the Repudiators.—Wilmer and Smith's Times says:—"Some time ago we mentioned that steps were being taken by the London clubs to stamp 'repudiation' as a crime against society. We stated that Americans belonging to the insolvent States should be shut out of the social and other advantages which the clubs afford to strangers visiting London. The war of aggression has commenced, but it is much more stringent in its application than we intimated at the time, or had any conception of. It will embrace *all* Americans, without reference to what part of the Union they come from. The innocent will suffer disgrace equally with the guilty States. When the Cato-street conspirators, some twenty-five years ago, determined to murder the British Ministry of that day in cold blood, one of the gang pleaded hard for the life of a particular member, on the ground that he was a good and virtuous man. 'He be d—d!' was the exclamation. 'Spare *him!* he must be killed for keeping bad company!' and the ruffians prepared to sacrifice him accordingly. The retributive policy of the London clubs would appear to be founded on the same principle of justice. A leading metropolitan journal, a few days back, said. 'We have heard it mentioned, as a positive fact, that an American gentleman of the most unblemished character, was refused admission into one of the largest clubs in London, on the sole ground that he belonged to a Republic that did not fulfil its engagements. All possible pains were taken to convince the gentleman that there was not the slightest personal objection to his admission, and that his own reputation was such that the club would have had the greatest pleasure in receiving him had he belonged to a more creditable Government. In fact, the whole affair, and the manner in which it was done, may be considered as reflecting quite as much honor on the gentleman himself as it conveyed a deep reproach to America. From the feeling with which we have heard this subject mentioned in the city, it is not too much to expect that the example will be followed in other establishments. No distinction, as we understand, has been made as to the State to which an individual may belong, but the whole United States are looked upon as equally tarnished."

New Town.—Opposite the port of Liverpool, new docks are about being formed, on a scale so extensive, that the area of one of them will be equal to the whole dock accommodation of Liverpool; and a town is rising there, which a few years ago was a bleak and barren shore, that promises, not remotely, to outride in gigantic grandeur, the source from which it sprung.

The Anti-Corn Law League, says the European Times, is again in the field. It has been in a state of torpor during the last few months, as regards its public meetings, but the leaders of the movement have been busy, it seems, in working the register, and taking the necessary steps for increasing their parliamentary strength, when the opportunity offers.

Father Mathew involved in difficulties.—A public subscription has been commenced for the relief of Father Mathew, the apostle of temperance, who, by his liberality in support of the cause, has involved himself in great and ruinous pecuniary difficulties. Lord Cloncurry has contributed £50. It appears from a paragraph in the Cork Examiner, that the Rev. Mr. Mathew has actually been arrested for debt. His debts are said to amount to £5,000. The money now collecting will speedily exceed this sum, and leave the philanthropic friar something on hand.

Agricultural Laborers.—Small allotments of ground for the agricultural laborers are among the most popular remedies now broached for the social ills of that class of society. Some diversity of opinion exists as to the nature of the remedy, and there are those who contend that the evil will be aggravated by the proposed means. The rent for these allotments, so great is the competition, varies, it is said, from £5 to £8 an acre; the peasant can only cultivate them during his hours of leisure; and, as they are too limited for his support, he runs the risk, worked as they are, by spade labor, of doing injustice to himself or to his employer. His small patch of cultivated ground may keep him from the beer-house, but it may also, as he has to contend against the large capital, and still larger farm of his employer, absorb his little earnings, and involve him in still greater difficulties. The condition of the peasant class has lately attracted much attention; but any plan, on a large scale, for ameliorating the hardships to which they are subjected, has not been propounded by any of the wordy philanthropists of the day. The condition of this hardy race is the opprobrium of the age.

IRELAND.

Repeal Association.—At the weekly meeting of this Association, on the 21st ultimo, a letter was read from Mr. Henry Grattan, advocating increased exertion in the establishment of repeal reading-rooms throughout the country.

Mr. Maurice O'Connell observed that he had to present the Association with a proof that the cause of Repeal was making considerable progress among their sturdy countrymen, the Presbyterians of the North. The honorable gentleman then handed in several contributions from the North. The Hon. Mr. Hutchinson said that, from the information he had been able to obtain, he could fully bear out the observations of Mr. O'Connell with regard to the spread of Repeal principles in the North of Ireland.

Mr. Cavan Duffy, editor of the *Nation*, has addressed a letter to Mr. O'Connell, deprecating his adoption of Federalism. Whether better or worse, Repeal is a different thing from Federalism; and Mr. Duffy thinks it "essentially a worse thing."—"In the first place, the 'Imperial representation' on which it is based, is calculated to perpetuate a moral and intellectual subjection to England. It will teach the aristocracy still to turn their eyes to London as the scene of their ambition. It will continue to train them in English manners, feelings and prejudices, and to establish, permanently, a centre of action apart from their native country. By the same process, it will plant deeper the physical evil of absenteeism. It will compel our Lords and Commons to reside out of the country, and continue the drain upon our resources, on which you found so strong an argument for repeal. In this respect, I think it a worse cure for absenteeism than Dr. Maunsell's teetotum Parliament." Mr. Duffy earnestly hopes that Mr. O'Connell does not mean to propose the adoption of Federalism by the Repeal Association; and he suggests that to do so, would be a breech of faith towards those members who have joined the Association as Repealers.

Mr. O'Connell has addressed a letter from Derrynane Abbey, to the Actin: Secretary of the Repeal Association, calling attention to "a most important article which appeared in a journal once devoted to Orangeism, and still highly Protestant—the *Warder*, of the 19th of October." One passage from this Orange writer may be quoted as a specimen:

"There are influences of change abroad which cannot be re-imprisoned: deep in the heart of the country lie the volcanic elements of earthquake; there are physical masses outnumbering three armies of Waterloo, whose misery reproaches humanity and cries to God, who would bless Heaven for such food and lodging as Englishmen give their swine: creatures who have none to help them—who are starving—whose despair will yet burst into delirium. Depend upon it, when the long accumulating misery of a country combines with its ambition, and its vanity, and its energy, it is a tremendous combination to cope with. Such a combination revolutionized France; and all influences seem at work together to effect such a union here."

Mr. O'Connell expresses a fervent approbation of this paper, and calls upon "all Irishmen" to unite.

A fire broke out recently in Dublin, in the house of a person belonging to a sect called the White Quakers. The inmates refused to admit of assistance, and made no exertion to extinguish the flames, declaring from the windows that God would protect his own. The police forced an entrance, and put out the flames.

FRANCE.

The return of King Louis Phillippe to his own domains has not yet lessened the discussions of the French journals on the policy of his visit. The Ministerial papers still contend that his visit is an event of great national importance; while the organs of the Opposition endeavor to separate the King from the people by asserting that the cordiality of His Majesty's reception was not a demonstration of friendship towards France, but a personal compliment to himself.

Emancipation.—The Paris papers announce that France is taking steps to abolish negro slavery in its colonies. The Governor of the Island of Bourbon, in opening the Colonial Council on the 20th of May last, made a similar statement. Into that Island, free laborers from China and the East Indies will be imported.

SPAIN.

The two Chambers were constituted on the 17th. The bill relative to the Constitution was presented to the Congress on the 18th. The following is an outline of the new "Constitution": The preamble of the present Constitution is to be suppressed, because it asserts the national supremacy. The members of the Senate are not to be elected, but to be appointed by the Crown for life. Political offences, including those of the press, are not to be submitted to trial by jury. The National Guard is to be suppressed; and instead, a similar force is to be organized in districts the Government may think to need it. The article requiring the Cortes to assemble every year is suppressed; leaving the Crown to convoke them only when it thinks fit. The Queen is to be allowed to contract a marriage without the consent of the Cortes. [This is supposed to point at a marriage with the Prince of the Austrias, son of Don Carlos.] The clause, forbidding the Queen to leave the kingdom, except by leave of the Cortes, is suppressed.

From various parts of Spain there are accounts of disturbances.

The Queen Dowager, Queen Christina, was married to S. Munoz, at the Palace at Madrid, on the 13th ultimo. The Ministers were present, and the ceremony was performed by the Patriarch of the Indies.

PORTUGAL.

Emancipation.—Lisbon letters, of the 16th instant, narrate the proceedings in the Cortes. A bill introduced into the Chamber of Peers for the abolition of Slavery in the Portuguese possessions in Asia, by the Count de Lavradio and the Viscount Sa de Bandeira, was opposed by Ministers, and rejected by a majority of twenty-three votes against eighteen.

CHINA.

The accounts from China come up to August 1, but contain little of any great interest. Several disturbances had lately been occasioned by attacks on the American factories at Canton, but these were headed by the very lowest of the Chinese. Robbery and piracy were still prevalent to a great extent, but, despite the efforts of the authorities, it seemed next to impossible to prevent their occurrence, and business remained exceedingly dull.

ALGIERS.

The accounts from this country give the details of a most sanguinary conflict between a party of Kabyles and the French, in which the former lost three hundred men, and the latter between fifty and sixty, with one hundred and fifty wounded. The French were commanded by General Comman. The scene of the fight was a mountain fastness, where the Arabs fought desperately, and the French, owing to falling short of ammunition, were obliged to retreat into the plain. New disasters commenced in their retreat. Marshal Bugeaud was about proceeding thither with five thousand men.

GREECE.

A correspondent writing from Athens on the 10th ultimo, gives the following somewhat extraordinary startling announcement: "It is generally reported here that the three protecting Powers, wearied with the affairs of Greece, intend to retire without any further interference in the destiny of this country, to recal their ambassadors, and to abdicate in favor of Austria—some say Austria and Prussia combined—who is to be the future guardian of Greece, and will march into the country a corps of fifteen thousand men, as an army of occupation, till things get a little settled. Well-informed persons pretend, that although a startling announcement, and perhaps somewhat exaggerated, yet there is some truth at the bottom of this. It is quite clear to all impartial observers, that things cannot long go on as they are at present. The different conflicting interests of the three Powers, and their intrigues in Greece, only tend to embarrass the country, and make it impossible to carry on the Government. The great mistake in the appointment of the Regency, was, its being composed of three members, which led to discord, intrigues, and internal dissensions, which created wounds that the hand of time has not yet healed.

General Items.

The Connecticut Historical Society has recently come into possession of the identical deal chest, formerly owned by Elder Brewster, the celebrated companion of the Rev. Dr. Robinson, and the rest of the Pilgrims who landed at Plymouth in 1620. The chest was brought over in the May Flower, and is identified, not only by its original marks, but by other satisfactory testimony. It has always remained in possession of the lineal descendants of the Elder. It passed from him into the hands of his son, William Brewster, thence into possession of his grandson, Joseph Brewster, and afterwards into the possession of his great grand daughter, Ruth Brewster, who married Mr. William Sampson, and removed to West Springfield, in Massachusetts, where she died a few years since, at a great age, in the family of Henry Day, from whom Dr. Robbins procured it. It is made of Norway pine, and was probably procured in Holland.—*Mirror.*

The Constitutionel has the following on the treaty for the suppression of the slave-trade: "It is known that by the treaty of 1831 and 1833, relative to the right of search, the French and English Governments have to agree each year on the numbers to be employed in the repression of the slave-trade. Last year our vessels, in number forty-nine, were thus distributed: The Antilles seventeen, Brazil ten, coast of Africa fourteen, Madagascar eight. This order had been also followed by the English. For the present year they have adopted another division, which we observe in our turn. Thus, to the Antilles only twelve will be sent, and six to Brazil, whilst, on the other hand, there are to be twenty-three on the coast of Africa, and thirty-one at Madagascar. This new arrangement is the execution of a plan of blockade which the English Government appears desirous of putting into execution. This system has been arrived at by experience. It has been remarked that, in spite of the cruisers established on the coasts of Brazil, at Rio Janeiro, the slave-trade was more considerable in 1843 than at any other period. The operations of the slavers were pursued so successfully, says the report of a British Commission which was on the spot, that the price of a bozal (a negro recently imported) fell to from $80 to $40. If such is the result of the surveillance on a principal point where the slavers come to discharge their cargoes, it is better to double vigilance at the place where the cargo is taken in. It will even be necessary, in the end, to adopt an absolute blockade, that is an absolute interdiction of all communication with the centres where the slave-trade is most actively carried on. It is in order to enter on this plan that the dispositions of the preceding year relative to the division of the cruisers have been modified. The means of repressing the slave-trade are undergoing improvement that is excellent no doubt, but we do not see that they are thinking at the same time of abolishing the right of search. Quite the reverse."—*Nat. Intel.*

Falsification of History by Mulilating Books.—The New York Observer of Saturday, contains a long communication, by a committee of the Synod of New-York and New Jersey, charging the American Tract Society with a gross mutilation of some of the books, published under its authority, but particularly of D'Aubigne's History of the Reformation.

They show, according to a condensed statement of the report, which is made out by the Newark Daily Advertiser, that the edition of the work, published by the Society, is by no means a faithful copy; that whole passages are omitted, and words and phrases changed so as to make them convey a totally different meaning from the original text, involving a falsification of history on questions in dispute between some of the most numerous of several Christian denominations—such, for example, as the doctrine of infant baptism, and that concerning the Episcopal order of the ministry. Numerous parallel passages are given by the committee, to show the nature and extent of the mutilations.

Magnetic Telegraph between New-York and Boston.—We are highly gratified to learn that arrangements are in progress, which bid fair to be entirely successful, for establishing a Magnetic Telegraph on the plan of Professor Morse, and under his direction, between this city and Boston. The advantages of such a communication between the Empire City and the Capital of New England are too obvious to need specification, and our readers will all unite with us in the wish that the enterprise may be urged forward to a speedy consummation. It would no doubt be soon followed by the establishment of a similar communication between this city and Baltimore, through Philadelphia; thus connecting all these and intermediate points with the seat of Government, by this almost miraculous invention.—*Tribune.*

The Mayor of St. Louis has determined to enforce a clause of the city ordinances, which forbids negroes and mulattoes to hold any ball or religious meeting without a written permission from the Mayor.

Hon. Josiah Quiney, jr. has accepted the nomination for the Mayoralty of Boston.

Iowa.—The convention in Iowa for the formation of a State Constitution, had under the discussion on the 12th instant, a proposition to declare Sullivan's line the Southern boundary of the new State. The whole matter was referred back on the 16th instant, to the committee which reported it. The committee to whom the subject of negro citizenship was referred, reported against incorporating any such provision into the constitution.

Married,

On the 7th of 11th month, 1844, (in accordance with the discipline of the Society of Friends,) at the house of John Vickers, Uwchlan township, Chester county, Pennsylvania, JAMES B. BROOK, of Stark county, Ohio, and MARY H. VICKERS, of the former place.

New Advertisements.

WEEKLY AMERICAN REPUBLICAN.

THIS paper, which is the organ of the *American Republican* Party, the FIRST paper of the kind established, is now rapidly increasing in circulation and usefulness. It is devoted to the support of the principles, doctrines, movements, and views of the American Republican Party—is opposed to the system of making foreigners office-holders, and steadily and fearlessly advocates the

REPEAL
OF THE PRESENT NATURALIZATION LAWS.

It is hoped that all ALL AMERICANS, of whatever party, will examine these doctrines impartially, and adopt them as their guiding creed. It is now generally conceded that by the time of the year 1848, the American Republican party will be dominant, and will *nominate and elect its own President and Congress.* Every native and good adopted citizen should be prepared to state whether he will submit to be governed by foreign prejudice and influence, and whether the insulting declaration,

"AMERICANS SHAN'T RULE US!"

borne through the streets of the principal city of the Union, shall be verified or not.

The Weekly American Republican, is a quarto sheet, (eight large pages,) printed upon fine paper, and clear, beautiful brevier type. The form is calculated for binding and preservation. Each number contains a judicious summary of the News of the Week, a good portion of Tales and Poetry, written for the paper by authors of acknowledged talent, and much entertaining editorial matter, embracing literary, scientific, humorous, and everyday subjects.

A review of the Markets, Stocks, Sales, &c. is made up expressly for Country circulation. The proceedings of the Courts are also given in a condensed form.

The Weekly American Republican is a good family newspaper; it has ample reading for the general reader; and is, besides all this, most unquestionably calculated to extend and encourage the spread of American Republicanism in sections of the country where no papers advocating our doctrines are published. Postmasters, and all disposed to foster the creed of our party, are requested to aid the cause by circulating this valuable sheet throughout the country. *It combines the efficiency of a political print with the entertaining and pleasing qualities of a high-toned, strictly moral and skilfully conducted family fireside periodical publication.*

TERMS OF THE WEEKLY.—One Dollar and Fifty Cents per year, in advance; for which we shall mail to any part of the United States. Ten copies will be forwarded to one address for Ten Dollars—an inducement for postmasters and others disposed to act as agents.

Published every Saturday by John F. Trow & Co. No. 141 Nassau Street, and No. 33 Ann Street, New-York City.

THE DAILY AMERICAN REPUBLICAN

Is published by the same establishment. It is the organ of the Party, and is devoted to the same AMERICAN PRINCIPLES. It contains more general, literary, and news matter than any New-York paper now published. Notices of everything of interest, at home or abroad, good foreign correspondence, &c. can be found in its capacious and well-conducted columns.

A thorough review of the Markets, sales of Stocks, &c. is embraced in a well conducted financial department—in short, no matter that ought to find a place in a well-toned daily print is omitted in this. The Daily is served to country subscribers at $4,00 a year, and delivered to city subscribers at nine cents a week, single copies two cents.

November 28, 1844—3t.

Associated Agency.

Central Office, 20 Wall Street, (basement,) New-York.

THE attention of persons who are desirous of improving their condition in life, is respectfully invited to the following great bargains now offered in this office.

864 acres of land with improvements, in Lyonsdale, Lewis Co. N. Y. 40 miles north of Utica, with half of the immense water-power of High Falls, on Black River; a large and never-failing stream, with sixty feet fall, with a saw-mill in operation. The whole, or a part will be sold Price for the whole only $12,000.

A farm of 750 acres of the best quality of land in Frederick Co. Virginia, 40 miles from Washington City, in a high state of cultivation, with superior buildings, including stock and farming utensils, for $25,000.

3,000 acres of valuable land in Luzerne Co. Pennsylvania, with improvements, water-power, &c. for $37,500.

A large portion of the Town of Mount Carmel, Wabash Co. Illinois, with extensive tracts of land in the vicinity, including two villages, with Houses, Lots, Ferries Coal-Banks, and an abundance of water-power. Water communication by way of the lakes to New-York, and by the Mississippi to New Orleans.

A part of the town of Toolesborough, Louisa Co. Iowa, on the River Mississippi, with several thousand acres of land adjoining.

8,660 acres of first-rate rolling land in Lincoln Co. Missouri, on the Mississippi, 1,000 acres Prarie, the balance timbered land. Price $5,000.

20,000 acres of excellent farming land, very favorably situated in Hampshire Co. Virginia, at $2 an acre.

40,000 acres of choice selected land in Michigan, at $1 an acre.

2,500 acres of land in West Tennessee, Perry Co. will be sold, a great bargain.

60,000 acres, in Fentriss Co. Tennessee, in tracts varying from 1,000 to 5,000 acres each, of good farming land, with Iron, Coal, Saltpetre, Epsom Salts, Copperas, and water-power.

214,000 acres in Washington, Green, Cock, Sevier, and Blount counties, Tennessee, at 25 cents an acre. On these lands are Iron, Bituminous Coal, Fine Clay for Pottery, Feldspar, Quariz, Lime, Alum, and an inexhaustible supply of water-power.

Several of the above tracts of land are peculiarly adapted to the settlement of industrial Associations.

Also, for sale in this office, a great variety of Farms, Mills, Houses, Town-Lots, &c. in the different Counties of the States of New-York and New Jersey, and in all the Western States and Territories, at the lowest market prices, and with warranted title.

Having 26 Branch offices in the West, 9 in New England, and 4 in Europe, our Associated Agency offers the greatest facilities to persons wishing to buy, sell, or exchange Real Estate. All such are invited to command our services.

A principal object of the Association is, to put in practical operation a plan, by which persons wishing to purchase Real Estate of any description, may, with the least possible delay, trouble, or expense, be informed where they can find property for sale, adapted to their circumstances and wants; and by which the seller and the buyer may be brought together, to make such transactions as may be mutually beneficial.

We have already a rich Register of property for sale, to which we invite the attention of those who wish to purchase Real Estate of any description, or in any part of the country.

We also conduct an Agency for non-resident proprietors of Western Lands.

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Agency for sale of the Recipe for the genuine Berlin Hams, superior to Westphalias.

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BUFFUM & Co.
Basement Office, 20 Wall Street.

November 28, 1844.—tf.

NOTICES.

ELEVENTH MASSACHUSETTS ANTI-SLAVERY FAIR.

But one month intervenes between this day and the opening of THE FAIR, AT AMORY HALL, *the day before Christmas.* The Managers entreat the help of every American; for what American is there to whom the obligation to do all in his power to extinguish Slavery, does not come as a primary duty? Who can hesitate to aid in the promulgation of Anti-Slavery principles, and in the awakening of Anti-Slavery feeling;—since by this means alone can the land be saved from the disgrace of Slavery and the horrors of insurrection?

All feel the importance of instructing the unfortunate deaf, dumb, and blind. Though their numbers are so few in proportion to the whole population, yet a fair in their behalf always stirs the city to its centre; and no hearts more deeply than our own. All, (and none more truly than ourselves,) feel the necessity of sheltering the orphans; though fewer in hundreds than the shelterless slaves are in millions; and can we,—can any remain insensible to the claims of these, made blind, and dumb, and friendless by Slavery, under *our* Constitution and laws, and kept so by *our* neglect? These millions are forbidden by our national injustice to learn to read: and how shall we, who are so painfully sensible of the distresses and disadvantages of even natural deprivation of the senses whereby knowledge is acquired, dare any longer systematically to bar its doors against a whole race! How can we any longer acquiesce in the dreadful and unnatural orphanage of those great multitudes,—born, like ourselves, Americans of the fourth generation, who are yet allowed no Father-land—no Mother-country—no family tie; but only hopeless bondage!

We confidently ask general assistance in our effort to impress these ideas on every heart. We ask, not in the name, nor for the behoof of any party, sect, or peculiar opinion; for we come to this work from all sects and parties, entertaining every shade of opinion on every subject. We reject, and entreat the oppressed to reject any appeal to physical force for deliverance, and we deprecate equally, any appeal to partisan heat, and hate, and selfishness. This cause of FREEDOM is our cause, because it is equally the cause of ALL. We nothing doubt that ALL will help us. We wish for donations of money, materials of all kinds, articles of every description, and a general attendance at the time of the Fair. We are able to promise in return, from the competency of much effort and experience in this mode of serving the cause, the most economical and judicious management of whatever is entrusted to our care; and the most rare and beautiful things from almost every part of Europe, Asia, and America, which we have been collecting during the year for purchasers. Donations may be sent to

M. W. Chapman,	39 Sumner street.
Ann T. G. Phillips,	Essex "
Mary G. Chapman,	Chauncey Place,
Susan C. Cabot,	West Roxbury.
Eliza L. Follen,	" "
Sarah B. Shaw,	" "
Sarah S. Russell,	" "
Hellen E. Garrison,	13 Pine street.
Anne Warren Weston,	Weymouth,
Thankful Southwick,	No. 4 High street,
Henrietta Sargent,	Poplar street,
Catherine Sargent,	" "
Maria White,	Watertown,
Frances Mary Robbins,	Milton,
Louisa Loring,	Winter street,
M. A. W. Johnson,	Sing Sing, New-York,
Caroline Weston,	New Bedford,
Anna R. Philbrick,	Brookline,
Harriet B. Jackson,	Hollis street,
Mary F. Rogers,	Chelsea,
Louisa M. Sewall,	Roxbury,
Abby Southwick,	No 4, High street,
Marian Fuller,	Avon Place, Boston,
Caroline F. Williams,	Boston,
Ann R. Bramhall.	"
Mary Willey, Bramhall.	"
Lavinia Hilton,	"
Hannah Tufts,	"
Mary Young,	"

BOSTON, November 28, 1844.

MEETING OF THE CHESTER COUNTY ANTI-SLAVERY SOCIETY.

In our struggle for the overthrow of Slavery, we united heart and hand, determined never to disband our forces, never to yield one inch of ground, never to cease our efforts in the cause, while there was need of labor.

In carrying out this determination, we find, that, instead of presenting one unbroken front to the enemy, we have pressed onward, attacking on every side, each one using such weapons as he had proved, each one doing what his judgment dictated, and his heart approved.

While this course has had the advantage of calling forth the energies, the wisdom and the truthfulness of each, it has also brought conflicting opinions into the field; which are earnestly advanced, and honestly maintained. Let us come together, prepared to discuss them in that spirit of forbearance and benevolence that made us one in the beginning, ready to assert or to yield them, as truth may convict us of their rightfulness or error.

At the present time, the question of "No union with slaveholders," is one of great interest: that an opportunity may be afforded of "reasoning together," on this subject particularly, the Chester County Society will meet at East Fallowfield, Friend's Meeting-house, on Sixth-day, the 29th instant, at 10 o'clock, A. M.

Other matters of interest, it is expected, will come before the meeting. Let all our friends attend who believe it will be good to be there.

On behalf of the Executive Committee,
E. F. PENNYPACKER,
A. KIMBER,
G. A. LEWIS.

TO THE ANTI-SLAVERY MEN AND WOMEN OF EASTERN PENNSYLVANIA.

Your Executive Committee feel impelled to send an urgent call to you, for aid in carrying on the work which you have appointed them to do. They have formed extensive plans of action by which they hope to abolitionize Eastern Pennsylvania, and rouse the spirit of humanity in bosoms now cold with apathy, or warm with sympathy for the oppressor. Energetic and powerful lecturers are ready to go into the field; we are prepared to hold numerous conventions during the coming winter months, and we depend upon you to sustain and aid us in the accomplishment of our plans, believing that they are but the fulfilment of your designs. We are willing to perform diligently, the work you have assigned us, but we must look to you for the necessary pecuniary means. There are demands upon our treasury which we are now unable to meet, and which should be met immediately. Will you not send in your contributions as promptly and liberally as possible. Give of your affluence, your competence: give as you would wish to receive, were you the bondman, and he your favored brother. "Give, and it shall be given unto you again."

We trust that the true friends of the slave will respond to our appeal, and prove their love for him by generous devotion of their money to this cause. Contributions should be sent to the Anti-Slavery Office, No. 31 North Fifth street.

SARAH PUGH, *Treasurer.*

STATE CONVENTION,

Of the N. H. Anti-Slavery Society, to be held at Concord, N. H. Friday, Saturday, and Sunday, Nov. 29th, 30th, and Dec. 1st, 1844.

At a meeting of the board of managers of the New Hampshire Anti-Slavery Society, it was

Voted, That a special meeting of the New Hampshire Anti-Slavery Society be called at Concord, on Friday, Nov. 29th, and continue through Saturday and Sunday.

It is hoped there will be a large gathering of the Abolitionists of New Hampshire and New England, on the occasion, as there will be much business of importance to act upon. Wendell Phillips, Edmund Quincy, Abby Kelley, William Lloyd Garrison, Francis Jackson, Parker Pillsbury, and Jane E. Hitchcock have engaged to be present, and the Convention cannot fail to be one of great interest.

J. H. ELA, *Sec'y.*

WESTERN NEW-YORK—NOTICE.

WM. W. BROWN will lecture on American Slavery at
Williamson, November 29.
Sodus Bay Phalanx, " 30.

These meetings will be held in the evening. The friends in each place are requested to make the proper arrangements, and give early notice in the neighborhood.

REMEMBER THE FAIR!

Donations of money, articles, and of materials of all kinds to be used for the Fair, are asked with confidence of all who feel the slightest interest in the Anti-Slavery enterprise. It is not a sect, but a UNION; not a creed, but a PRINCIPLE; not a party, but a CAUSE. Address of the Committee, 142 Nassau st. New York, Office of the American Anti-Slavery Society; or 25 Cornhill, Boston, Office of the Massachusetts Anti-Slavery Society.

☞ The LIBERTY BELL, our little Anti-Slavery annual, will be published as usual, at the time of the Fair. All of whom we have promise of contributions for it, either literary or pecuniary, or who feel moved to aid it in either way, are requested to write or send *immediately*, to M. W. Chapman, 39 Sumner street, Boston; as only an early preparation can ensure a satisfactory completion. ☞ The names of writers are indispensable.

STATE CONVENTION.

The Executive Committee of the Eastern Pennsylvania Anti-Slavery Society, in accordance with a recommendation of the Society, at its meeting in last August, proposes to hold a convention in this city, during the latter part of the month of December, to be composed of all the friends of immediate emancipation, in this and other States who may be disposed to attend. Desirous that it may be a large gathering of the friends of the slave they issue this early notice, hoping that all whose hearts are in the work, will make such arrangements as will enable them to be present. The objects which they propose in holding this convention, which they desire should be decidedly practical in its character and fruitful in its results, are the revival and strengthening of the zeal and faith of Abolitionists, and the gathering of converts to our cause, by faithful exposition of truth, and the thorough discussion of the various topics of practical anti-slavery.

The present aspect of our cause is one of deep interest

Poetry.

For the National Anti-Slavery Standard.

SONNET TO THE STARS.

BY THOMAS WICKERSHAM.

Bright lovely gems that deck the shady night;
As from your lucid houses high overhead,
A gentle radiance is calmly shed,
I love to stand and gaze upon your light.
And oft as thus beneath your brilliant blaze,
I've stood at close of twilight's solemn hour,
My soul hath by some strange mysterious power,
Been with emotions filled, till it would raise
In fervent adoration unto God,
Whose burning lamps ye are; and I would laud
His name, who kindles in the firmament
Such emblems of His overflowing Love;
And from His boundless magazine hath sent
Your glowing fires to shine the earth above.

CLINTON COUNTY, Ohio.

From the London Anti-Slavery Reporter.

TO GOD—A PRAYER.

[TRANSLATION.]

The following lines are from the pen of Placido, a colored man, who was recently shot at Havana, as one of the alledged chiefs of the insurrection in Cuba. They were written in prison, the night before his execution, and were solemnly recited by him as he proceeded to the place of death, so that the concluding stanza was uttered only a few moments before he expired.

Almighty God, whose goodness knows no bound,
To Thee I flee in my severe distress;
O, let Thy potent arm my wrongs redress,
And rend the odious veil by slander wound
About my brow. The base world's arm confound,
Who on my front would now the seal of shame impress.

God of my sires, to whom all kings must yield,
Be Thou alone my shield, protect me now.
All power is His, to whom the sea doth owe
His countless stores; who clothed with light heaven's field,
And made the sun and air, and polar seas congealed,
All plants with life endowed, and made the rivers flow.

All power is Thine: 'Twas thy creative might
This goodly frame of things from chaos brought,
Which unsustained by Thee would still be naught,
As erst it lay deep in the womb of night,
Ere Thy dread word first called it into light;
Obedient to Thy call it lived, and moved, and thought.

Thou knowest my heart, O God, supremely wise,
Thine eye all-seeing cannot be deceived;
By Thee my inmost soul is clear perceived,
As objects gross are through transparent skies
By mortal ken. Thy mercy exercise,
Lest slander foul exult o'er innocence aggrieved.

But if 'tis fixed by Thy decree divine,
That I must bear the pain of guilt and shame,
And that my foes this cold and senseless frame
Shall rudely treat with scorn and shouts malign;
Give Thou the word, and I my breath resign,
Obedient to Thy will. Blest be Thy holy name!

LEONINST. A. P.

LOVED ONCE.

BY ELIZABETH B. BARRETT.

I classed, appraising once,
Earth's lamentable sounds; the welladay,
The jarring yea and nay,
The fall of kisses on unanswering clay,
The sobbed farewell, the welcome mournfuller;
But all did leaven the air
With a less bitter leaven of sore despair,
Than these words—"I loved ONCE."

And who saith, "I loved ONCE?"
Not angels, whose clear eyes, love, love, foresee,
Love through eternity!
Who, by To Love, do apprehend To Be?
Not God, called LOVE, his noble crown-name,—casting
A light too broad for blasting!
The great God changing not from everlasting,
Saith never, "I loved ONCE."

Nor ever the "Loved ONCE,"
Dost THOU say, Victim-Christ, misprized friend!
The cross and curse may rend;
But, having loved, thou lovest to the end!
It is man's saying—man's! Too weak to move
One sphered star above,
Man desecrates the eternal God-word, Love
With his No More, and Once.

How say ye, "We loved once,"
Blasphemers? Is your earth not cold enow,
Mourners, without that snow?
Oh, friends! and would ye wrong each other so?
And could ye say of some, whose love is known,
Whose prayers have met your own,
Whose tears have fallen for you, whose smiles have shone,
Such words, "We loved them ONCE?"

Could ye, "We loved her once,"
Say coll of me, when further put away
In earth's sepulchral clay?
When mute the lips which deprecate to-day?—
Not so! not then—*least* then! when Life is shriven,
And Death's full joy is given,—
Of those who sit, and love you up in Heaven,
Say not, "We loved them once."

Say never, ye loved ONCE!
God is too near above, the grave, below,
And all our moments go
Too quickly past our souls, for saying so!
The mysteries of Life and Death avenge
Affections light of range—
There comes no change to justify that change,
Whatever comes—Loved ONCE!

And yet that word of ONCE
Is humanly acceptive! Kings have said,
Shaking a di-crowned head,
"We ruled once,"—idiot tongues, "we once bested,"—
Cripples once danced i'the vines—and bards approved,
Were once by scornings moved!
But love strikes one hour—LOVE. Those *never* loved,
Who dream that they loved ONCE.

From the Youth's Cabinet.

SONNET.

I met a fairy child, whose golden hair
Around her sunny face in clusters hung;
And as she wove her king cup chain, she sang
Her household melodies—those strains that bear
The hearer back to Eden. Surely ne'er
A brighter vision blest my dreams. "Whose child
Art thou, sweet girl?" I said, in accents mild.
She answered, "*Mother's.*" When I questioned "where
Her dwelling was?" again she answered, "*Home.*"
"*Mother!*" and "*Home!*"—Oh, blessed ignorance!
Or rather, blessed knowledge! What advance
Farther than this shall the years to come
With all their love, effect? There are but given
Two names of higher note—"*Father!*" and "*Heaven!*"

Miscellany.

From Chambers' Edinburgh Journal.

AN EVENING PARTY AT M. NECKER'S IN 1790.

The destruction of the Bastile, attended as it was by political consequences, marked the era of a great change in the society of Paris, to which I had been a short while before introduced. Notwithstanding the occurrence of disorder amongst the populace, there was a general feeling of satisfaction with the change. The Parisians, gay, fickle, and voluptuous at that time, as they have ever since been, had begun to mingle together without regard to castes and classes, and it had been customary to meet, at all great parties, the men eminent for talent and public services, as well as those whose distinction lay in more rank. It was universally acknowledged by such of the nobility themselves as had remained after the first emigration, that this was a great improvement.

The parties given at the house of M. Necker, where his daughter, Madame de Stael, presided, were of the highest brilliancy, being attended by a great number of persons of distinction, both foreign and French, as well as by the principal men of science and literature of the time, and all those who had come into notice in consequence of the recent political movements. The political party of which I am now to speak, was given to celebrate the anniversary of the return of the great minister to Paris—an event still looked back to as auspicious to France. On this occasion there were assembled the whole *élite* of the day, fresh from assisting at the Federation on the Champs de Mars. Conducted thither by my tutor, Condorcet, I had no sooner entered the splendid drawing rooms, than I found myself in the midst of all who were then busied in forming the national history. Count Mirabeau, Monseigneur Perigord, (Talleyrand,) Gregoire Bishop of Blois, Alexander Lameth, Adrian Duport, and several others, conversing animatedly together.

The venerable astronomer, Lalande, Barthelemy, author of the travels of Anacharsis, the illustrious mathematician Lagrange, Marmontel, so well known by his tales, with Monge, and the Marquis of Fontvieille, (the infamous St. Just,) were grouped around Madame de Stael and the Marchioness La Tour-de-Pin. The Compte Lanjuinais and M. Malesherbes, Camille Jourdan, Barnave and Target, were in warm conversation with the Duc La Rochefoucalt Liancourt. My countryman, the celebrated Alfieri, was reciting some of his poetry to a group of ladies, with the air and gestures of a maniac. At an extremity of the room, towards the gardens, was a group apparently in conversation on serious topics, and composed of M. Necker himself, Motmorin, with some other ministers, and the Marquis La Fayette, with some of his staff officers of the National Guard.

The handsome Viscount Montmorency—the favorite of our hostess—the Marquis La Tour-du-Pin, the Marshal Beauvan, M. M. Dupuis, Volney, the dramatist Cefaucheresl, and the painter David, were admiring an original painting of Raphael, which hung opposite the entrance of the front drawing-room, and David was the spokesman of the party.

However, Madame De Stael, dressed as a Greek heroine, and seated on a magnificent ottoman almost in the centre of the room, formed decidedly the principal part of attraction, both as being our hostess, and the acknowledged lioness-in-chief of the Faubourg St. Germain.

With my venerated conductor I joined the party of Necker and La Fayette; but very few minutes had elapsed when the usher announced Madame la Vicomtesse Beauharnois, who, being then separated from her husband, was accompanied by Messieurs Killerman and Jourdan, and by her beautiful little son, Eugene, then about eight years of age. Soon after, the highly-scented and highly-affected Madame de Genlis, with the Duc de Chartres, (now king of the French,) also, Madame Campan, and other ladies and gentlemen of the Court, and of the Palais Royal, were introduced; and about ten o'clock the party formed not only a fine *coup de œil*, but a truly extraordinary assembly of remarkable men and women.

The different groups now began to mingle together, to converse loudly and facetiously. Wit and raillery were often made use of by the fair, and hilarity and good humor pervaded the whole society, while a profusion of all sorts of refreshments and delicacies were circulated amongst the guests without interruption. But one thing was rather painfully remarkable, that, with the exception of the American and Swiss diplomatists, none of the foreign ambassadors honored the party with their presence.

About eleven o'clock the hum and confusion of the assembly were succeeded by order; the talkative guests resumed their respective seats, and a musical entertainment was commenced by Madame de Stael taking her place at the piano, while Madame de Beauharnois seated herself at the harp, in order to play with our hostess a charming duet of Jommelli. While they were performing their parts with the skill and taste for which they were noted, two rather indifferent looking guests arrived, who, to avoid disturbing the music, took their seats beside the entrance door.

The performance having ended, and both ladies having deservedly received the thanks and compliments of all, a rather shabbily dressed old gentleman, followed by a plainly habited, little, thin, and pale young man, approached the throne of the queen of the party, while all the company, and especially myself, had their eyes fixed upon them. The old man was then unknown to me, but well known to all the assembly; but the little, thin, and pale young man had never been seen before in any society, and, with the exception of Monge and Lagrange, nobody knew him. The old gentleman, who was the celebrated Abbe Raynal, then the leader of the historico-philosophical school of France, presented to Madame de Stael, as a young protégé of his, *M. Napoleon Bonaparte*. All the lions, and lionesses shrugged their shoulders, made a kind of grimmace of astonishment at hearing such a plebeian name, and unmindful of the little, thin, and pale young gentleman, each resumed his conversation and amusement.

Raynal and Bonaparte remained beside Madame de Stael, and I soon observed that Madames Beauharnois, La Tour-de-Pin, Campan, and other ladies, not excepting the affected Madame de Genlis, formed a group around them. Condorcet, Alfieri and myself, joined the party. The Abbe spoke of his protégé as a very promising, highly talented, very industrious, and well read young man, and particularly mentioned his extraordinary attainments in mathematics, military science, and historical knowledge. He then informed Madame de Stael that Bonaparte had left the service in consequence of having been ill-treated by his colonel, and that he wished now to re-obtain a commission, because, for the future, merit and skill, and not intrigue and favoritism, would be necessary for gaining rank and honor in France.

Josephine Beauharnois, who had been attentively hearing all, and who at the same time had been minutely examining the countenance of Bonaparte, with that grace and unaffected kindness that was so natural to her, said "M. L'Abbe, I should feel great pleasure indeed, if M. Bonaparte will allow me to introduce and recommend him to the Minister of War, who is one of my most intimate friends." The thin and pale little gentleman very politely accepted the offer; and animated probably by the prospect of a speedy appointment, soon began to show in his conversation, that on the top of this little body, Providence had placed a head that contained a great and extraordinary mind. In a short time the great lions, moved by curiosity, flocked around to hear what was going on.

Mirabeau was one of the curious; and Madame de Stael, as soon as she saw him approaching, said, with a smile, "M. Le Comte, come here, we have got a little great man; I will introduce him to you, for I know that you are naturally fond of men of genius." The ceremony having been performed, the pale little gentleman shook hands with the great Count de Mirabeau, who, I must say, did not appear as stooping to him, but conducted himself with all due politeness. Now, political chit-chat was introduced, and the future Emperor of France took part in the discussion, and often received much praise for his lively remarks.

When Mirabeau and the Bishop of Autun began to debate with Madame de Stael on the character and talents of Pitt, then Prime Minister of England, and the former styled him "a statesman of preparations," and "a minister who governed more by his threats than his deeds," Bonaparte openly showed his disapprobation of such opinions. But when the Bishop of Autun praised Fox and Sheridan, for having asserted that the French army, by refusing to obey the orders of their superiors, and of the executive, had set a glorious example to all the armies of Europe, because, by so doing, they had shown that men, by becoming soldiers, did not cease to be citizens, Bonaparte said,

"Excuse me, monseigneur, if I dare to interrupt you; but as I am an officer, I beg to speak my mind. It is true that I am a very young man, and it may appear presumptuous in me to address an audience composed of so many great men; but as, during the last three years, I have paid the most intense attention to our political troubles and phases, and I see with sorrow the present state of our country, I will expose myself to censure rather than pass, unnoticed, principles which are not only unsound, but subversive of all established governments. As much as any of you, I wish to see all abuses, antiquated privileges, and usurped rights and immunities annulled; nay, as I am at the beginning of my career, and without wealthy or powerful friends, it will be my duty and my best policy to support the progress of popular institutions, and to forward improvement in every branch of the public administration.

"But as in the last twelve months, I have witnessed repeated alarming popular disturbances, and seen our best men divided into factions which promise to be irreconcilable, I sincerely believe that *now, more than ever*, a strict discipline in the army is absolutely necessary for the safety of our constitutional government, and for the maintenance of order. Nay, I apprehend, that if our troops are not compelled strictly to obey the orders of the executive, we shall soon feel the excesses of a democratic torrent, which must render France the most miserable country of the globe. The ministers may be assured, that if, by these, and other means, the growing ignorance of the Parisian canaille is not repressed, and social order rigidly maintained, we shall see not only this capital, but every other city in France, thrown into a state of indescribable anarchy, while the real friends of liberty, the enlightened patriots now working for the weal of France, will sink beneath a set of leaders who, with louder outcries for freedom on their tongues, will be, in reality, only a set of savages, worse than the Neroes of old!"

This speech of the hitherto unknown youth, delivered with an air of authority which seemed natural to the speaker, caused a deep sensation. I remember seeing Lalande, Dacretelle and Barthemy, gazing at him with the most profound attention. Necker, St. Just, and Lafayette, looked at each other with an uneasy air. Mirabeau nodded once or twice significantly to Talleyrand and Gregoire, who appeared sheepish, downcast, and displeased. Alfieri, notwithstanding his aristocratic pride, and his natural dislike for young men's harangues, paid not only attention to the speaker, but was delighted; and Cordorcet nearly made me cry out by the squeezes which he gave my hand at every sentence uttered by the little, thin, pale young gentleman.

When he concluded, Madame de Stael, with her usual gravity, addressed the Abbe Raynal, warmly thanked him for having introduced to her so precocious and so truly wonderful a politician and statesman; and then turning to her father and his colleagues, she said, "I hope, gentlemen, that you will take a warning from what you have heard." In short, the slender youth, who had come to the party a pefect nonentity, became all of a sudden the prime lion and the object of general remark.

But the individual most affected and most pleased of all, was the Abbe Raynal. The countenance of this good old man manifested the rapturous feelings of his mind in witnessing the triumph of his young protégé, who, a few weeks after, through Madame de Beauharnois, obtained a new commission.

Raynal lived to hear of the splendid exploits of Bonaparte at the taking of Toulon, to witness his conquest of the Convention in 1795, to hear of his appointment as Commander-in-chief of the army of the interior, and also of his being named Commander-in-chief of the army in Italy, in February, 1796. Had he lived a few years longer, he would probably have assisted at his marriage with Madame the Viscontesse Josephine de Beauharnois, for the nuptuals took place on the 9th of March, and he died on the 6th, 1796."*

* It is hardly necessary to remark, that the time and circumstances of the first acquaintance of Napoleon, with both Josephine and Madame de Stael, are here stated differently from accounts hitherto current. The Editors having made this remark to the writer of the article, were favored with a note assuring them that the other accounts were undoubtedly wrong, as he feels fully convinced that the true facts are as he here states them, from his personal observation.

THE OAK—CURIOUS EXPERIMENT.

Take an acorn in the fall of the year, tie a string round it in such a way that when suspended, the blunt end of the acorn where the cup was, is upward. Hang it thus prepared in the inside of a bottle, or hyacinth glass, containing a little water; take care the acron does not reach the water within an inch; wrap the bottle all over in flannel, so as to keep it dark and warm, and put it in a warm place. In three or four weeks the acron will have swollen, its coat will have burst, and a little white point will make its appearance at the end opposite the water. This point is the root; the acorn is now changing its nature and becoming an oak; still, however, it must be stationed in the dark, still it must be kept clear of the water, and so it must continue until the young root is at least half an inch long.

Then the water may be allowed to rise higher: but it is only when from the neck or the root, a little point begins to turn upward, that it is safe to allow the water to touch it. At this time the acorn has ceased to be an acorn, and has already become a young oak: for the little point directing itself upward, is the beginning of that trunk which a century later, may form the timber of a frigate. As soon as the young stem begins to shoot, the oak will require a dose of light, a little every day: and it also yearns for more food, so that its root, which in reality is its mouth, must be allowed to touch the water, and to drink it.

After these events have come to pass, our little nursling breathes, and must have air; digests, and must have light; sucks greedily, and must have fresh water given to its root, which, however, should not be permitted to be wholly covered; just that point where the stem begins, should always be kept out of the water. The pet having been brought to this, its first state of existence, must be placed in the window. At first it will be a stout thread, whitish, and covered with tiny scales; the tiny scales will expand a little, and the end will become greener.

Next will appear some little leaves; hair will begin to grow, veins will branch; the old scales will fall off, and by slow degrees the leaves will arrange themselves upon the stem, each unfolding from the bosom of the other. And thus out of a little starch and gum,—for the acorn was not much more—manifold parts will be curiously produced by the wonderous creative powers of nature.—*Gardeners' Chronicle.*

From the New England Farmer.

DISEASE IN POTATOES.

Not having seen any communication objecting to the views I have taken of the cause of the disease in the potato, and which subsequent examination have only tended to confirm in my mind, I resume the investigation of the subject. The results I now offer to you for publication. I have first to notice the idea that this disease arises from worms which are found in the decayed potato—and remark,

1st. That the worms are the same which are found in all rotten potatoes, from whatever cause the decay may arise.

2d. The potato decays previous to the worms appearing, for the worms are never found in the sound part of the potato, eating their way in or depositing their eggs, nor have I ever seen the worms in that part of the potato in which the fungus has already commenced vegetating: it is only in the most rotten part that the worms exist, after the fungus has caused this decay.

3d. Salt instantly kills the worms, as any one may satisfy himself, with the assistance of the common compound microscope.

Under the full impression of the existence of the fungus in the potato, two questions present themselves—

1st. Is the fungus the cause of the decay, or merely a growth on the tuber already diseased from some other cause?—and

2d. When and in what part of the plant the disease originates, and how is it propagated and disseminated?

The probability is that the fungus is the cause of the diseases—for the fungus appears on the skin of the potato, and can be traced by its gradually dark color penetrating from the outside by degrees into the sound inside, the outside fungus developing itself first, and producing slime and rottenness, while the inside yet remains firm and sound. If the fungus resulted from the potato first becoming rotten, and thus forming favorable circumstances for its vegetation, then the presumption is that we should occasionally, although perhaps rarely, find parts of the potato rotten *without* the fungus, which I, at least, have never seen. I have often seen heaps of rotten potatoes, without ever before observing this peculiar fungus, which, on account of its smell, cannot be mistaken. If this was, therefore, a disease merely affecting the rotten potato and not the sound one, it would have been long ago and much more often observed. Dr. Wallroth, an excellent German botanist, who appears to have closely studied the fungus family, observes in the *Linnea*, (a botanical periodical published in Germany,) vol. 16, for 1842, that he has ascertained the disease called there the *Potato scab*, or *wart*—a kind of swelling or tumor, ending in rottenness—to be a species of subterranean fungus, which he calls *Erysibe subterranea*, and of which he gives a long scientific description. I am not sufficiently versed in this subject to decide whether this description agrees exactly with the disease at present under discussion, but it appears to me to differ in several particulars.

The second question, as to the origin and propagation of this fungus, is one which presents great difficulties in its solution. These arise partly from the knowledge of the propagation of the fungus family being yet in its infancy, and partly from the want of means of pursuing the study of this microscopic subject properly. From the almost universal accounts of the tops of the plants having first died down, and thus indicated the disease, it has suggested itself to me, even if the fungus is really a subterranean species, whether it has not been propogated and disseminated by spores floating in the atmosphere and attaching themselves to the *stalk* of the potato, on that vegetating and extending themselves downwards until they reached the point of junction with the tuber, there producing decay, and the death of the upper part of the vegetable, and afterwards disseminating themselves through the tuber.

A parallel to this probably exists in the *mushroom*, a fungus which is naturally produced from horse droppings, when by being kept dry for a considerable time, they have arrived at a favorable state for the development of the spores. These spores have probably attached themselves to the stems of the hay which has been eaten by the horse, have passed through its stomach and remained in an inert state, until favorable circumstances have produced their development in the droppings.

I regret that I had not commenced this investigation early enough to have examined the stalk and its junction with the tuber, with the miscroscope, on the first appearance of its drooping, as all the proof now to be expected from experiments, can only be of a negative character: however, here are such results as I have obtained—

1st. One of these much diseased potatoes was cut in halves; each half was placed on half a sound potato, in perfect contact, placed under a bell glass in a damp, dark atmosphere, temperature 57 to 62. In five days the sound potato was not in the slightest degree contaminated with the fungus or the worms.

2d. A whole diseased potato, covered with black spots, was placed under a glass, in the same circumstances as experiment No. 1, in contact with a whole sound potato. The fifth day the sound potato remained uncontaminated and without worms.

3d. A whole and much diseased potato was buried two inches below the soil, which was damp but not wet. A sound potato was buried in the same soil, two and a half inches distant from it, the temperature kept as before—57 to 62. In five days this latter remained quite sound.

It is possible that five days is not long enough; I have therefore left them all in the same state, and shall not touch them for three or four weeks. Should any change take place, I will inform you.

As I do not seek to establish any favorite theory, I trust my remarks may incite to observation and provoke discussion, and provided the practical and useful truth on this subject be discovered, I do not care much whether it be by myself or by others.

J. E. TESCHEMACHER.

A PAINTER'S BILL IN A VILLAGE CHURCH IN ENGLAND, IN THE YEAR OF OUR LORD 1422:—

To Hens Neichenbach	£	s	d.
To filling up the chink in the Red Sea, and repairing damages to Pharoah's host,	1	19	2d.
To a new thief on the cross,		17	8
To cleaning six of the apostles and adding an entire new Judas Iscariot,	1	19	0
To pair of hands for Daniel in the Lion's den, and new set of teeth for Lions,		8	8
To a new alteration in the belief, and mending the ten commandments,	2	15	0
To repairing Nebuchadnezzar's hand,			7
To mending the pitchers of Jacob's daughter,			6
To cleaning the whale's belly, varnishing Jonah's face, and mending his right arm,		16	4
To a new shirt to Joseph's garment,		1	4
To a sheet anchor, long boat, and jury-mast to Noah's ark,		15	9
To adding some Scotch cattle to Pharoah's lean kine,		13	1
To giving a blush to the cheek of Eve upon presenting the apple to Adam,			6
To a perspective glass for David viewing Bathsheba and mending David's right eye,			11
To painting a new city in the land of Nod,	1	17	2
To cleansing the garden after Adam's expulsion,		1	3
To repairing the tower of Babel,		1	3
To coloring Cain's club, and repairing damage to Balaam's Ass,		1	4
To cleansing Samson's hair and restoring Sodom,		19	7
To new sandals and left thumb to Goliath,		2	1
To two entire new Cherubims, highly colored,	1	11	4
To putting meat in the mouth of two ravens feeding Elijah, and retouching the Witch of Endor,		1	6
To divers tints, touches, and improvements,		14	3
In toto;	£15	18s	3d

Received payment, Hens Neichenbach.
Year of our Lord 1422, May 14th.

EXTRACTS FROM LATE FOREIGN PAPERS.

Jugglers in India.—I have seen, during my residence in Cutch, which was a sort of high road for such people between Sindh and Western India, numerous bands of Kalatnees, and been entertained by them with feats of dexterity which may almost appear incredible. One is that of placing a small line on the breast, or between the lips, and then dividing it with one stroke of a sword: a second is, for a man, armed with a sword and shield, to climb a pole of extraordinary hight, then balancing himself upon it with one foot, to throw his body into violent action, as if forcing or defending a breach, until his heel only rested on the pole. This I have seen; and, with such evidence, believe implicitly in the skill which they display in sowing mango seed, raising the plant, growing the tree, producing the blossoms, and gathering the fruit with an hour's horticultural labor, a trick which, of course, can only be successful at one period of the year, and in a propitiously mango-producing locality. I have heard that nothing can be more beautiful than the effect of this trick, which is performed with a delicacy, expertness, and precision, worthy the talent of Herr Dobler himself. These Kalatnees are also good ventriloquists, and they can dance on the slack rope with a species of claw fastened to each foot, like a pair of skates, perpendicularly disposed, or on the tight rope, will work themselves along it, kneeling in a brazen basin. The truth is, that India is as much the foster-land of juggling, as Egypt was of necromancy; and, after considering the ingenuity of the people, which is unparalleled, another explanation of the circumstance still remains, which is, the extraordinary suppleness of body and limb which distinguishes the Asiatics. Ablution, annointing with oils, and constant gymnastic exercises, produce this effect as an expected result, but their manner of applying it is peculiarly their own.—*Asiatic Journal.*

Manufacture of Watches at Geneva.—The manufacture of watches, musical-boxes, and jewelry, is that to which Geneva owes its present prosperity. Upwards of fifty workshops devoted to the watch-making, and seventy to the jeweller's trade, are kept in constant employment: and it has been calculated that, in good years, seventy-five thousand ounces of gold, five thousand marks of silver, and precious stones, to the value of a million of francs, are used in them. One hundred thousand watches are said to be now annually manufactured in Geneva.

The Prussian Government, in order to avoid as far as possible accidents upon the railroads, has founded a school in Berlin, for teaching the art of directing and managing locomotives; and an ordinance has been issued that, from and after the 1st January, 1846, no persons shall be employed as drivers of locomotives on the railways of the kingdom, but those who have been taught in this school, and obtained a certificate of their capacity.

A letter from Upper Silesia, in the *Cologne Gazette*, declares that the Temperance Societies are gaining ground so rapidly in that country, that no such thing as a drunken man is ever seen.

The Jews of Russia are subjected to a series of persecutions and vexatious orders from Government, that are worthy only of a despot. The last is a decree of the council of state, with the Emperor's sanction, which prescribes that henceforth no Jews' synagogue or school shall be erected within six hundred feet of any Russian or Greek church. At the same time, the Government at Warsaw has added to the form of the oath to be taken by Israelite recruits, on their journey to the army, the following strong clause: "I swear to be faithful to my standard, and never desert it, even should the Messiah come upon earth."

Sisters of Charity.—For the first time since the reformation, the order of the Sisters of Charity has been established in the metropolis. Eight nuns and one novice, from the nunnery in Baggot street, Dublin, have just arrived, under the patronage of the Rt. Rev. Dr. Griffiths, Roman Catholic Archbishop of London, and the Roman Catholic nobility.

The students of the "People's College," Sheffield, are two hundred in number; and many of them, working men, translate Latin, Greek, and modern languages, with great facility. One student, who, when he entered the College did not know the meaning of the word mathematics, can now demonstrate a long and difficult problem.

Filial Love.—It is mentioned by Miss Pardoe, that a "beautiful feature in the character of the Turks, is reverence for the mother. Their wives may advise or reprimand unheeded, but their mother is an oracle, consulted, confided in, listened to with respect, or with deference honored, to the latest hour, and remembered with affection and regard beyond the grave." "Wives may die," say they, "and we can replace them, children, may perish, and others may be born to us, but who shall restore the mother when she passes away, and is seen no more?"

A Noble Reply.—It is related of the celebrated John Howe, chaplain to Oliver Cromwell, that being often applied to for protection by men of all parties, in those eventful times, he never refused assistance to any worthy person, whatever his religious views, until one day Cromwell said to him, "Mr. Howe, you have asked favors for everybody except yourself; pray when does your turn come?" "My turn, my Lord Protector," said Howe, "is always come when I can serve another."—*Waterston.*

The Fate of the Inventor of the Gulilotine.—His retreat was so profound that it was said, and readily believed, that he too had fallen a victim to his own invention. But it was not so; he was indeed imprisoned during the Jacobin reign of terror, his crime being, it is said, (*Gugot, p. 8,*) that he testified an indiscreet indignation of a proposition made to Danton to superintend the construction of a triple guillotine. There is no doubt that a double instrument was though: of, and it is said that such a machine was made, and intended to be erected in the great Palais de Justice, but was certainly never used; and we should very much, and for many reasons doubt whether it could have been a design of Danton. The general jail delivery of the 9th Thermidor released Guillotin, and he afterwards lived in a decent mediocrity of fortune at Paris, esteemed, it is said, by a small circle of friends, but overwhelmed by a deep sensibility to the great, though we cannot say wholly undeserved, misfortune, which had rendered his name ignominious, and his very existence a subject of fearful curiosity. He just lived to see the restoration, and died in his bed in Paris on the 26th of May, 1814, aged 76.—*Quarterly Review,*

The *Revue de Paris* states that the Emperor of Morocco, alarmed at his losses, deputed Albrizi, an Italian renegade, to negotiate a peace, under pain of being "walled up," in case of failure.

"This punishment consists in the construction of a wall, six feet high, and three wide, in which the prisoner is placed, allowing only a small aperture of the size of the face, through which food is given to him. The unhappy sufferer, previously to expiring, remains generally during several days in that frightful position, exposed to the gaze of the crowd. This mode of punishment, peculiar to Morocco, is reserved for State criminals."

Albrizi did succeed. Why does not Lord Aberdeen try that plan with some Ashburton for a treaty to settle the Oregon question, or other dilatory affair? The Moorish punishment, by the way, is ancient, and was at one time used by the Mussulman race in Spain. A beautiful lady, having audaciously refused the favors of one of the Abd-er-Rahmans, he caused her to be "walled up" with silver ignots, loose; so that, repenting, she might undo her prison, and keep its precious materials.

The proposed sale of Voltaire's chateau of Ferney, seems to have given a fresh stimulus to the curiosity of tourists,—as if under the apprehension that a new proprietor may obliterate the traces of the philosopher, or shut them up from the public. Visitors of all nations, it is said, throng the gates. We learn, from Switzerland, that, while M. Bravais and his companions were making their attempts upon Mount Blanc, another giant Alp, the Wetterhord, 11,445 feet in height, has been ascended, for the first time, by MM. Désor, Dolfus, and Strengel.

Father Mathew.—This reverend minister of God is now fifty-three years old: he does not seem more than thirty. His appearance is unspeakably attractive; his manners are engaging and endearing; his hair is still black. An acquiline nose, blue eyes, whose gentleness is relieved by their vivacity, a well-formed mouth, and a high forehead, announce in him a firm character and a superior intelligence. Simple, even-tempered, affable, and above all, charitable, he unites in the eyes of his fervent admirers the eloquence of Bossuet and the benignity of Fenelon.

The reception of a member into the society of temperate brothers resembled a second baptism; it was accompanied by a display of religious pomp and consecrated images, and was held in some open public place. The ceremony was performed in the following manner:

The candidates presented themselves in groupes which were distinguished by different badges; some wore in their hats a bunch of shamrock, the national plant celebrated by the poet Moore. Dressed, previously to joining the procession, in their best attire, they carried in their hands, instead of a wax candle, a stick enveloped in white flags, and suspended from their necks, instead of a scarf, an elegant shoulder-belt.

They marched to the sound of sacred music, and on arriving at the appointed spot, knelt down in a semicircle. Father Mathew then advanced bare-headed, and addressed a short discourse to those about to receive the pledge: afterwards each repeated the prescribed formula. The words of the pledge are as follows:

"I promise, with God's assistance, as long as I shall continue a member of the Temperance Society, to abstain from all intoxicating drinks, except used medicinally and by order of a medical man, and to discountenance the cause and practice of intemperance in others, as far as I am able, as well by my advice as by my own example."

The pledge being taken, the Rev. Father Mathew went round the circle; he laid his hands on the multitude, and making the sign of the cross, gave them his benediction. During this time the names of the new proselytes were entered in a register, and a medal was given to each. This medal bore on one side a cross with an inscription repeating the words of the pledge, and on the other, a device representing a Paschal lamb, with the letters, I. H. S. Underneath this device was the famous shamrock, the plant of the zealous Roman Catholic, together with these words, *Hoc signo vinces.* Each member receives a certificate, on which is a cross with the same inscription.—*Viscount D'Arlingcourt's Travels in England.*

The Prince of Wales's Income.—It appears from documents just prepared, pursuant to the order of Parliament, that the total revenues of the young Prince of Wales, the heir apparent to the British realms, amounted, in the year ending 31st December last, to no less a sum (from the two Duchies of Cornwall and Lancaster) than £73,100 and upwards. This is a tolerable revenue for a three-year-old prince.

A Singular Peacock.—There is at present in Tickhill a splendid specimen of the feathered tribe, a large and beautiful peacock, which is very remarkable from the fact that the English species of birds cast their feathers or moult but once in the year; yet this bird may be seen one day sporting a set of feathers of a sombre hue, and on the next its plumage is tinged with a dazzling silvery brightness. What renders the fact still more striking is that this bird is generally thought to be an implacable enemy to, and a destroyer of, insects; yet, it has so far forgot its natural instinct as not only not to destroy, but actually to take pleasure in the humming of bees; and its voice never sounds so harmoniously as when commingling its notes with the buzzing and humming heard in the hive of the industrious bee.—*Sheffield Iris.*

Yankee Doctors.—Let Sir James Graham's medical bill come into operation, and doctors will spring up among us as they do in America. "Do you know what your doctor was two years ago?" asked a Yankee, not six months since, of an Englishman, in Boston. "Do you know, stranger, what he was?" "No." "Well, then, he was only a bookbinder, I guess." At this news the Englishman's jaw fell, and he returned silent thanks that his bookbinder doctor had not put him in *boards.*

Graham House, New Arrangement.

ROSWELL GOSS informs his friends and the public, that he has enlarged his Boarding Establishment, known as the

GRAHAM HOUSE, 62 BARCLAY STREET,

by adding to it the adjoining house, and is prepared to accommodate transient or permanent Boarders on the most favorable terms. All friends of Temperance desiring a quiet home, and freedom from the fumes of Alcohol and Tobacco, are invited to patronize this house. The vegetable system will be strictly adhered to, but a table will be served for those who prefer a mixed diet. Croton shower and warm baths free.

October 17. ROSWELL GOSS.

TEXAN REVOLUTION.

Republished (with additions) at Washington, D. C., from the Northampton (Mass.) Gazette.

To which is added,—

A LETTER FROM WASHINGTON, ON THE ANNEXATION OF TEXAS, AND THE LATE OUTRAGE IN CALIFORNIA—REPUBLISHED, WITH ADDITIONS FROM THE LIBERATOR. By Probus.

This is a pamphlet of about 100 large octavo pages. Only a small part consists of the republications; the additions being ten or twelve times larger than the originals. The subjects discussed, are:—

I. The history and merits of the Texan Revolution, under the following heads:

1. The perfidy of the President, and the lawless proceedings of citizens of the United States, who went to Texas "to sow a rebellion."

2. Kindness, hospitality, and generosity of the Mexicans; ingratitude and treachery of the revolutionists.

3. Pretexts of the Revolution. Under this head is a very full account of the political changes which have taken place in Mexico, and of their causes;—the working of the Federative or Federal form of Government, as compared with the Consolidated or Central, in the South American States; a comparative history of *Nullification* in Mexico and the United States; the difference between the South American Federal and Central systems substantially that between our present form of government, and the form proposed by ALEXANDER HAMILTON; the political history of the South American States, and the history and prospects of nullification in the United States, some test of the comparative value of the two systems.

4. Real Causes of the Texan Revolution.

II. The subject of the second Part, or Letter, is the design of annexing Texas to this Union, *at the first session of the next Congress.* The subdivisions of this subject are:—

1. Review of a letter (said to have been, originally, private,) of ex-Governor Gilmer, of Virginia, on the necessity of the speedy annexation of Texas.

2. The principles, speeches, reports, official correspondence, and operations of the leading and confidential friends of John Tyler, in the Cabinet, and in Congress; the alliance between them and the leading members of the democratic party for the extension and perpetuation of slavery and the slave trade, by the acquisition of Texas and California; the outrage committed by Commodore Jones in the latter province, a part, and in execution, of the secret schemes of the cabinet, and a natural result of their spirit and purposes; the ostensible reasons for that outrage examined.

3. The determination and tendency of their policy to bring about a war between the United States of the one part, and Mexico and Great Britain of the other; it being perfectly understood that the former cannot be despoiled of territory fifteen times as large as the State of New-York, and eighty times as large as Massachusetts, without war with Great Britain, as well as with her

4. The Oregon Bill, a part of the said schemes.

5. The questions of *Visitation* and *Search*, on the coast of Africa, for the arrest of slave trading pirates; the actual extent of the slave trade, and its exclusive prosecution under the American flag; the Quintuple and Ashburton Treaties, Gen. Cass's pamphlet and correspondence in France.

6. Negotiations of our government with Mexico for the cession of Texas and California, from the accession of Gen. Jackson to the present time; Character and proceedings of Messrs. Poinsett and Butler, ministers of the United States, in Mexico; suppression, and probable destruction of official documents; *corruption* brought to light; correspondence of Messrs. Webster and Thompson, with Messrs. de Bocanegra and Almonte; *mistranslations*, in our Department of State, and in our Legation at Mexico, of Mexican official documents.

APPENDIX.

1. John Quincy Adams's opinion of the conduct of our government towards Mexico, extracted from his address to his constituents, September 12, 1842.

2. Collection of Proclamations of neutrality, issued by Washington, Jefferson, Madison, Van Buren, and Tyler.

☞ For